

نفسناير
القرآن العزيز
لابن أبي زمنين

Tafsīr
Al-Qurān Al-‘Azīz
– Juz ‘Amma –

Written by
Ibn Abī Zamanīn (d. 399h)
rahimahullāhu ta’ālā



AL-AQEEDAH



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Translator's note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh the Most Merciful, the Most Beneficent

And may the peace and abundant blessings of Allāh be upon the final Prophet and Messenger of Allāh, Muhammad ibn ‘Abdillāh and upon his family, his companions and those who follow them in goodness until the Day of Resurrection.

In front of you is a translation of the book:

تَفْسِيرُ الْقُرْآنِ الْعَزِيزِ [جُزْءُ عَمَّ]

The explanation of the Noble Qurān – Juz ‘Amma

The title of the book is “Tafsīr Al-Qurān Al-‘Azīz” which can be translated as: **The explanation of the Noble Qurān**. It is a book written by Abū ‘Abdillāh Muhammad ibn ‘Abdillāh ibn Abī Zamanīn (d. 399h). This translation contains *Juz ‘Amma* which is the last part of the Qurān and includes from *Sūrah An-Naba* to *Sūrah An-Nās*.

The *tahqīq* is the one of Abū ‘Abdillāh Husayn ibn ‘Ukāshah and Muhammad ibn Mustafā Al-Kānz. The introduction and biographies are taken from their *tahqīq*, and also all the footnotes. Whatever few things I have added, then this has been marked by ‘Translator’.

To describe the book I mention what the two *muhaqqiq* said about this book in their introduction:

“And it is a tafsīr which is excellent in summarizing, easy in presentation, and it does not indulge in the disagreements in the issues form the branches (of the religion). (This), along with its deep understanding, fundamental argumentation and it being free from bida’ (innovations). With its deep references, it opens up many doors of knowledge for the one reading it.”

And Ibn Abī Zamanīn – *rahimahullāh* – himself said in his introduction of this book:

“And thereafter. I verily read the book of Yahyā ibn Sallām regarding the tafsīr of the Qurān, and I found a lot of repetition therein, and some ahādīth he mentioned without which the knowledge of tafsīr can be established. And due to this the book was long. And it was verily due to what I was informed about of the lack of activity (or drive or eagerness) of the students of the types of knowledge in this time of ours, that I looked into what would make this book easier for the one studying it and what would bring him near to the recorded. So I shortened what was repeated and some of its ahādīth, and I added – from other than the book of Yahyā – the tafsīr of what Yahyā did not explain. Then I followed this up with lots of nahw (grammar) and language, based upon what the scholars of grammar conveyed and (also) the companions of (Arabic) language who were upon the manāhij (pl. manhaj) of the scholars in the tawīl (interpretation). (All) additions to what Yahyā mentioned of this.”

So this book is without a doubt a book of summarization and brevity when it comes to the *tafsīr* (explanation) of the Noble Qurān. This means that the reader will not get a full insight to all of the different explanations there might exist in the *tafāsīr* (pl. *tafsīr*) of the *Salaf* regarding a *Sūrah* (chapter) or an *āyah* (verse), but he is still left with a clear and acceptable understanding of what the verses mean.

That which makes this *tafsīr* better than other *tafāsīr* from the latecomers is that Ibn Abī Zamanīn does not explain anything from the Qurān with *raī al-madhmūm* (i.e. the criticized opinion that has no foundation in the Qurān and the *Sunnah* according to the understanding of the *Salaf* of the *Ummah*). So the reader can feel safe from finding meanings and explanations in this *tafsīr* that are not based upon the acceptable sources of *tafsīr*, such as: The Qurān, the *Sunnah*, the *āthār*, poetry and Arabic language. He is furthermore free from the innovations in the *Asmā was-Sifāt*, so he does not make any unacceptable *tawīlāt* (interpretations) when it comes to issues

such as the *ruyah* (seeing Allāh in *ākhirah*), the *ityān* (that Allāh will come on the Day of Resurrection) and other similar issues.

There are a few things which I had to exclude from the translation. When Arabic words have been explained with Arabic expressions or poetry which would make no sense and carry no benefit in a translation, I have left it out. Furthermore, I have often not included the details mentioned regarding differences in the *qirāāt* (i.e. different ways of reciting the Qurān), when the translation of this would have caused more confusion than benefit for the reader. With that being said, then it is extremely little that has been left out of the translation, and the meanings stated in the things I have left out are clearly expressed in the translation of the verses itself, or in the remaining of the *tafsīr*.

I ask Allāh to make our deeds sincerely for His Face alone, and to benefit the author, the translator and the reader with this work.
Allāhumma āmīn.

Abū Hājar (1446/2025)

Introduction¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

Verily, all praise is due to Allāh, we praise Him, we ask Him for help, we ask Him for guidance and we ask Him for forgiveness. And we seek refuge with Allāh from the evil in ourselves and from our bad deeds. Whomever Allāh guides, then no-one can misguide him. And whomever Allāh misguides, then no-one can guide him. And I bear witness that no-one is worthy of worship besides Allāh alone who has no partner, and I bear witness that Muhammad is His slave and messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“O you who believe, fear Allāh as He deserves to be feared, and do not die except while you are Muslims.” (Ālu ‘Imrān 3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O people, fear your Lord who created you from a single person, and created from it its partners. And He spread out (coming) from them many men and women. And fear Allāh by whom you ask each other (for your rights), and (do not cut off) the wombs (i.e. ties of kinship). Verily, Allāh is ever Watchful over you.”
(An-Nisā 4:1)

¹ This introduction has been written by the two *muhaddiq* of this book; Abū ‘Abdillāh Husayn ibn ‘Ukāshah and Muhammad ibn Mustafā Al-Kanz, and the translation starts here.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe, fear Allāh and say true (or clear) words. Then He will rectify your deeds for you and forgive your sins for you. And whoever obeys Allāh and His Messenger, he has verily won a great victory.” (Al-Ahzāb 33:70-71)

Thereafter; for verily, the most truthful speech is the Book of Allāh the Exalted, and the best guidance is the guidance of Muhammad (*sallAllāhu ‘alayhi wa sallam*). And the worst of affairs are the newly invented matters. And every newly invented matter is a *bid’ah* (innovation), and every *bid’ah* is *dalālah* (misguidance).

It verily pleases us to present to our scholars, to our people of knowledge and to our students of knowledge in every place, the book:

“Tafsīr Al-Qurān Al-‘Azīz”

By the *Imām* (leader), the *Qudwah* (role model), the *Zāhid* (ascetic) Abū ‘Abdillāh Muhammad ibn ‘Abdillāh ibn Abī Zamanīn, the *Shaykh* of *Qurtubah* (324-399h).

And it is a *tafsīr* which is excellent in summarizing, easy in presentation, and does not indulge in the disagreements in the issues from the branches (of the religion). (This), along with its deep understanding, fundamental argumentation and it being free from *bida’* (innovations). With its deep references it opens up many doors of knowledge for the one reading it.

In it Ibn Abī Zamanīn refined the *tafsīr* of the *Imām*, the ‘*Allāmah* Yahyā ibn Sallām, regarding whom the *Imām* Abū ‘Amr Ad-Dānī said: “*There is no-one from the earlier generations like him.*” And he included the *tafsīr* of some things in it which Yahyā did not explain. And he spoke about the *qirāāt* (i.e. methods of reciting the Qurān) and their suggestions (or directions). And he mentioned the dialects and the grammar. So he did good and excelled. He

gathered between the *tafsīr* with a chain of narration, and mentioning the *qirāāt*, the grammar and the dialects. So this book became an explanation (or insight) for the beginner to the knowledge of *tafsīr*, and a reminder for the one who finished (studying it), along with plenty of benefits from the *ahādīth*.

And we have verily performed an academic *tahqīq* of it, and we documented the *qirāāt*, dialect and the lines of poetry. And we checked up upon the chains of narration, and we mentioned the *takhrij* of the *ahādīth* and spoke about their ways and defects. And we conveyed many of the words of the leaders in *hadīth* about them, and we introduced them with a clear study. And we also made a deep academic list of contents. So we added – by the praise of Allāh – goodness to the goodness of the book, and beauty to its beauty.

And a book of this kind is suitable for all categories. For the student of *tafsīr* will find plenty of the deep *tafsīr* in it, along with the delicate of it. And the student of *hadīth* will find plenty of benefits in the chains of narration and the *mutūn* (i.e. texts of the *ahādīth*). And the student of the sciences of the (Arabic) language will find many deep linguistic indications and benefits from the grammar. And as such – by the praise of Allāh – all the students of knowledge and inviters (to the *dīn*) can drink from it.

We ask Allāh to benefit by it, everyone who worked with it and helped with publishing it and spreading it, and (also) the rest of the Muslims. And (we ask from Him) that He accepts it from us with a good acceptance. He is verily the Hearing and the Knowing.

The two *muhaqqiq*:

Abū ‘Abdillāh Husayn ibn ‘Ukāshah

Muhammad ibn Mustafā Al-Kanz

A biography of Ibn Abī Zamanīn

The first part: The sources of the biography of Ibn Abī Zamanīn rahimahullāh

“Al-A’lām” by Az-Zarkalī (6/227).

“Īdāh Al-Maknūn fī Adh-Dhayl ‘alā Kashf Adh-Dhunūn ‘an Asāmī Al-Kutub wal-Funūn” by Ismā’īl Bāshā Al-Baghdādī (1/424)

“Baghiyyah Al-Multamis fī Tārīkh Rijāl Ahl Al-Andalus.” By Ad-Dabbī (87-88).

“Tārīkh Al-Adab Al-‘Arabī” by Karl Brockelman (2/404-405).

“Tārīkh Al-Islām wa Tabaqāt Al-Mashāhīr Al-A’lām” by Adh-Dhahabī (24-379-381).

“Tārīkh At-Turāth Al-‘Arabī” by Fuād Sizkīn (1/105-106).

“Tadhkirah Al-Huffādh” by Adh-Dhahabī (3/1029).

“Tartīb Al-Madārik wa Taqrīb Al-Masālik li-Ma’rifah A’lām Madhhab Mālik” by Al-Qādī ‘Iyād (4/672-674).

“Jadhwah Al-Muqtabis fī Dhikr Wulāh Al-Andalus” by Al-Humaydī (p. 53).

“Ad-Dībāj Al-Madhhab fī Ma’rifah A’yān ‘Ulamā Al-Madhhab” by Ibn Farhūn (365-366).

“Siyar A’lām An-Nubalā” by Adh-Dhahabī (17/188-189).

“Shajarah An-Nūr Az-Zakiyyah fī Tabaqāt Al-Mālikiyyah” by Ibn Makhlūf (1/101).

“Shadharāt Ad-Dhahab fī Akhbār man Dhahaba.” By Ibn Ma’ād (3/156).

“As-Silah” by Ibn Bashkuwāl (2/482-484).

“Tabaqāt Al-Mufasssīrīn” by As-Suyūfī (89-90).

“Tabaqāt Al-Mufasssirīn” by Ad-Dāwūdī (2/165-166).

“Al-‘Ibar fī Akhbār man ‘Abar” by Adh-Dhahabī (2/196).

“Al-Fuhrus Ash-Shāmil lit-Turāth Al-‘Arabī Al-Islāmī Al-Makthūt, ‘Ulūm Al-Qurān, Makhtūtāt At-Tafsīr wa ‘Ulūmihi” (1/64).

“Mu’jam Al-Muallifīn” by ‘Umar Ridā Kahhālāh (10/229-230).

“Hadiyyah Al-‘Ārifīn (Asmā Al-Muallifīn wa Āthār Al-Musannifīn)” by Ismā‘īl Bāshā Al-Baghdādī (2/58).

“Al-Wāfī bil-Wafayāt” by As-Sadafī (3/321)

“Al-Wafayāt” by Al-Qasnitīnī (p. 225-226).

The second part: The biography of Ibn Abī Zamanīn

When I looked into the previously mentioned biographies of Ibn Abī Zamanīn, I saw that the best of them was the biography of Al-Qādī 'Iyād. Thus, my choice fell upon it due to its established text, and then I will add beneficial comments to it, *in shā Allāh*. So I say:

Al-Qādī 'Iyād said in "Tartīb Al-Madārik" (4/672-674):

Abū 'Abdillāh Muhammad ibn 'Abdillāh ibn 'Īsā ibn Abī Zamanīn² Al-Marī Al-Ilbīrī. He originated from the riverside of Nafzah³. He searched knowledge in *Qurtubah* with Abū Ibrāhīm, and he heard from him, and from Wahb ibn Masarraḥ, Ibn Al-Jazzār Al-Qarawī, Ibn Al-Mashāt, Abān ibn 'Īsā ibn Muhammad, Ahmad ibn Hazm, Ibn Fahlūn, Ibn Al-Ahmar and Ibn Al-'Attār the author of "Al-Ward".

And his father and Muhammad ibn Qāsim ibn Hilāl heard from him.

The people of his country and other searched knowledge with him.

And Abū Zakariyyā Al-Qala'ī, Abū 'Umar ibn Al-Hadhdhā, Hakam ibn Muhammad, Hishām ibn Sawwār, Al-Qādī Yūnus, Husayn ibn Ghassān and Abū 'Abdillāh ibn Al-Hisār narrated from him.

Ibn 'Afīf said: *"He was from the major narrators of hadīth and scholars who were firmly established in knowledge."*

Ibn Mufrij said: *"He was from the greatest of the people of his time, in memorization of the ra'ī (opinion), who had knowledge about the hadīth and the disagreements of the scholars, and who had diversified knowledge about manners, history, poetry, and (he also had) zuhd (asceticism), fear and was a follower of the narrations of the Salaf. (This, along with) plenty*

² Abū 'Amr Ad-Dānī said: I heard him say: *"We originate from Tinnīs."* And he was asked: *"Why are you called: Banū Zamanīn?"* But he did not know, and he said: *"I used to fear (or respect) my father, so I did not ask him."*

³ Nafzah: A city in Morocco in Al-Anadalus. (Mu'jam Al-Buldān" (5/342).

deeds, crying, alms and being sympathetic with his wealth and in his position. And good manners in speaking. Before him and after him I never saw anyone like him. He came to Qurtubah in the year seventy-eight, and there the people heard (knowledge) from him."

Al-Khawlānī said: "He was a righteous ascetic man from the people of memorization and knowledge. He grasped the issues (in the dīn) and he established them. He led an austere life and he was an admonisher. He has some good poetry about asceticism and wisdom. His narration is wide. He was good in writing, an excellent author, (and he has) beneficial books in all types of knowledge."

And he mentioned the book **"Al-Muntakhib fī Al-Ahkām"** whose benefit has become apparent, and which have spread to the east and the west.

And the book **"Al-Muhadhdhab fī Ikhtisār Sharh Ibn Mazīn lil-Muwatta"**.

And the book **"Al-Mushtamil"** regarding the knowledge of documents.

And the book **"Mukhtasar Tafsīr ibn Sallām lil-Qurān"**.⁴

And the book **"Hayāh Al-Qulūb"** regarding *raqāiq* and *zuhd*.

And the book **"Anis Al-Murīd"** about the same topics.

And the book **"Adab Al-Islām"**.

And the book **"Usūl As-Sunnah"**.

And the book **"Qudwah Al-Ghāzī"**.

And the book **"Muntakhab Ad-Du'ā"**.

And the book **"Al-Mawā'idh"**.

And the book **"An-Nasāih Al-Mandhūmah"** from his poetry.

⁴ And that is this book.

And he has very much and good poetry about *mawā'idh* (admonitions), *raqāiq* (heart-softeners) and *zuhd* (asceticism).⁵

He died in Ilbīrah, in the year three-hundred and ninety-nine. His birth was at the end of the year three-hundred and twenty-four. He left behind a righteous son whose name was Ahmad. May Allāh have mercy upon him. (End of quote).

⁵ Here he mentions some poetry that has not been translated.

The third part: The praise of the scholars upon him

I said: There is plenty of praise from the scholars upon Ibn Abī Zamanīn *rahimahullāh*, and from this – besides what has gone forth – is:

The Imām Abū ‘Amr Al-Dānī said: *“He was a memorizer of the masāil, a good author, and he has many books which he wrote about documents, asceticism, admonitions amongst many other things. And the people were fond of them and they spread out through the countries. He used to compose poetry and he was good in his formulation. And he would enter a tune upon his poetry and make it beautiful with it. And he had a sufficient share of the knowledge of Arabic, along with good guidance, remaining firm upon the path, apparent acts of worship, speaking the truth, good manners, forsaking the dunyā, turning towards worship and deeds for the ākhirah and avoiding the ruler. He was from the people who had fear, who would cry a lot and have humility.”*

And Al-Qādī Abū ‘Umar Al-Hadhdhā said: *“I met him in Qurtubah in the year three-hundred and ninety-five, and he allowed for me (access to) all of his narrations and poetry. And was a man of good intention and upon the guidance of the Salaf. When he used to hear the Qurān or it was recited for him, then his tears would run down his cheeks.”*

And Al-Humaydī said: *“A preferred scholar and a devoted ascetic. He has books which are spread (and circulated) about admonition, asceticism and the stories about the righteous in the same way as the books of Ibn Abī Ad-Dunyā. And (also) much poetry regarding similar issues.”*

And Abū ‘Abdillāh Al-Khawlānī said: *“And along with his knowledge and asceticism he was from Ahlus-Sunnah; a follower of it (i.e. the Sunnah).”*

And Adh-Dhahabī said: *“He knew the madhhab of Mālik and had insight of it... And he was from those firmly established in knowledge, skilled in manners and poetry, and a follower of the narrations of the Salaf. He has books regarding heart-softeners and asceticism, great poetry, along with (his own attributes of) asceticism, worship, truthful speech, turning*

towards worship and avoiding the ruler... And he was among the remaining who were carriers of the hujjah, rahimahullāh."

And Adh-Dhahabī also said: *"The Imām, the Qudwah, the Zāhid, the Shaykh of Qurtubah... He learned the knowledge with Ishāq At-Tulaytalī, and he diversified and he acquired wide (i.e. many subjects) and deep knowledge. And he wrote books about zuhd, raqāiq and fine poetry. And he was a man of seriousness, sincerity and who would avoid the rulers." Then he said: "And he was from the carriers of the hujjah."*

And he also said: *"The Imām Abū 'Abdillāh Muhammad ibn 'Abdillāh ibn 'Īsā Al-Mirrī Al-Andalusī, who travelled to Qurtubah and (became) its shaykh and muftī. He is the author of many books about fiqh, hadīth, zuhd... He was firmly established in knowledge, excellent in his manners and a follower of the narrations of the Salaf. He was a man of worship, repentance and taqwā. He lived for seventy-five years, and he died in Rabī' Al-Ākhir. And from his books is 'Ikhtasār Al-Mudawwanah' and no-one has a (book) similar to it."*

And As-Sadafī said: *"The Imām Abū 'Abdillāh... He knew the madhhab of Mālik. He was diversified in (knowledge about) manners and poetry, and a follower of the narrations of the Salaf."*

And Ibn Farhūn said: *"He is from the highest class of people from Granada. He was from the major narrators of hadīth and the firmly established people of knowledge. And (he was from) the most noble of the people of his time in status in knowledge, narration, memorization of the raī (opinion), distinguishing the hadīth and knowing the disagreements of the scholars. He was diversified in the knowledge of the manners, familiarity with the grammar, composing poetry and he was skilled in the memorization of meanings and information. (This) along with (his personal attributes of) worship, zuhd and following the way of the righteous people. (He was) an ummah in goodness, knowledgeable, a performer of deeds, devoted, austere, continuous in salāh and crying, an admonisher and reminder of Allāh, a spreader of charity, a helper in (times of) calamity, sympathetic with his wealth and position, well-spoken and eloquent and a man whom the hearts would lean towards. After him, no-*

one was seen similar to him... And he was from the great scholars and narrators of hadīth who were firmly established in knowledge. He was skilled in manners and he composed poetry, along with his zuhd, fear and following the narrations of the Salaf. And he was great writer, and an excellent author with beneficial books."

And As-Suyūṭī said: *"The Imām Abū 'Abdillāh Al-Ilbīrī, who was known as Ibn Abī Zamanīn. He knew the madhhab of Mālik and has insight of it, and he was from those firmly established in knowledge. He was skilled in manners and poetry, and a follower of the narrations of the Salaf. Along with zuhd, worship, truthful speech, turning towards worship and avoiding the ruler."*

And Ibn Makhlūf said: *"The scholar, the memorizer, the leader of the narrators of hadīth, the role model of the scholars who are firmly established (in knowledge). He was from the most noble of the people of his time in status in knowledge, narration and memorization. Along with being skilled in the knowledge of asceticism and following the way of the righteous."*

A biography of Yahyā ibn Sallām

The first part: The sources of the biography of Yahyā ibn Sallām

“Al-A’lām” by Az-Zarkalī (8/148).

“Tārīkh Al-Adab Al-‘Arabī” by Brockelman (2/398).

“Tārīkh Al-Islām” by Adh-Dhahabī (10/473-474, 11/442-443).

“Tārīkh At-Turāth Al-‘Arabī” by Fuād Sizkīn (1/90-91).

“Tarājīm Al-Muallifīn At-Tūnisiyyīn” by Muhammad Mahfudh (3/53-57).

“Ath-Thuqāt” by Ibn Hibbān (9/261).

“Al-Jarh wat-Ta’dīl” by Ibn Abī Hātim (9/155).

“Al-Hullah As-Siyarā fī Ash’ār Al-Umarā” by Ibn Al-Abār (1/105).

“Suālāt Al-Bardha’ī” by Abū Zur’ah Ar-Rāzī (2/339-341).

“Siyar A’lām An-Nubalā” by Adh-Dhahabī (17/188-189).

“Ad-Du’afā wal-Matrūkīn” by Ibn Al-Jawzī (3/196).

“Tabaqāt ‘Ulamā Ifrīqiyah” by Abī Al-‘Arab Al-Qayrawānī (111-114).

“Tabaqāt Al-Mufasssirīn” by Ad-Dāwūdī (2/371-372).

“Al-‘Umr fī Al-Musannafāt wal-Muallifīn At-Tūnisiyyīn” by Hasan Husnī ‘Abdul-Wahhāb (1/90-105).

“Ghāyah An-Nihāyah fī Tabaqāt Al-Qurrā” by Ibn Al-Jazarī (2/373).

“Al-Fuhrus Ash-Shāmil lit-Turāth Al-‘Arabī Al-Islāmī Al-Makthūt, ‘Ulūm Al-Qurān, Makhtūtāt At-Tafsīr wa ‘Ulūmihi” Muassasah Āl Al-Bayt (1/21).

“Al-Kāmil fī Ad-Du’afā” by Ibn ‘Adī (9/123-129).

“Lisān Al-Mizān” by Ibn Hajar (7/327-328).

“Ma’ālim Al-Īmān fī Ma’rifah Ahl Al-Qayrawān” by Abū Zayd ‘Abdur-Rahmān ibn Muhammad Al-Ansārī (1/321-328).

“Mu’jam Al-Muallifīn” by ‘Umar Ridā Kahhālāh (13/200-201).

“Al-Mughnī fī Ad-Du’afā” by Adh-Dhahabī (2/736).

“Mizān Al-I’tidāl fī Naqd Ar-Rijāl” by Adh-Dhahabī (4/380-381).

The second part: The biography of Yahyā ibn Sallām

When I looked into the biographies of Yahyā ibn Sallām in the previously mentioned books, my choice fell upon his biography in the book “Riyād An-Nufūs”. Thus, I recorded it (here in this book) along with some light comments, so I say:

Abū Bakr Al-Mālikī said in “Riyād An-Nufūs” (1/189-192):

And among them is Abū Zakariyyā Yahyā ibn Sallām ibn Abī Tha’labah Al-Basrī At-Taymī – Taym Rabī’ah – their *mawlā*. May the mercy of Allāh be upon him.

Yahyā ibn Sallām used to say: *“In my heart I counted those whom I met from the scholars, and I counted them to be three-hundred and sixty-three scholars, besides the Tābi’ūn, and they are twenty-four. And (also) a woman who narrated from ‘Āishah (radiAllāhu ta’ālā ‘anhā).”*

A group of people from (both) the east and the west narrated from him. And he used to say: *“Everyone whom I narrated the knowledge from, he also narrated from me. Except a few of them.”*

And it is mentioned regarding him that he said: *“Four people from the scholars narrated from me; Mālik, Al-Layth ibn Sa’d, ‘Abdullāh ibn Lahī’ah.”* And he forgot the fourth. This was mentioned by Ahmad ibn Kandah, from Abū Al-‘Abbās Ibn Hamdūn.

And he said: *“Mālik ibn Anas wrote down eighteen hadīth from me.”*⁶

Abū Al-‘Arab said: *“His birth was in the year hundred and twenty-four. He lived in Qayrawān and stayed there for some time. Then he went out to the east and died in Misr in year two-hundred. And he was buried in (the city) Al-Muqattam next to the grave of ‘Abdullāh ibn Farrūkh.”*

And from his chain of narration, from ‘Abdur-Rahmān ibn Thawbān, the *mawlā* of the Messenger of Allāh (*sallAllāhu ‘alayhi wa*

⁶ In “Ma’ālim Al-Īmān” (1/322) he said: *“Mālik wrote down twenty-four hadīth from me.”*

sallam), from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) that he said:

حَصَلَتَانِ مَنْ كَانَتْ فِيهِ كَتَبَهُ اللَّهُ عَزَّ وَجَلَّ شَاكِرًا صَابِرًا وَمَنْ لَمْ تَكُونَا فِيهِ لَمْ يَكْتُبْهُ اللَّهُ تَعَالَى شَاكِرًا وَلَا صَابِرًا مَنْ نَظَرَ إِلَى مَنْ فَوْقَهُ فِي الدِّينِ وَدُونَهُ فِي الدُّنْيَا فَاقْتَدَى بِهِمَا كَتَبَهُ اللَّهُ سُبْحَانَهُ شَاكِرًا صَابِرًا وَمَنْ نَظَرَ إِلَى مَنْ فَوْقَهُ فِي الدُّنْيَا وَدُونَهُ فِي الدِّينِ فَاقْتَدَى بِهِمَا لَمْ يَكْتُبْهُ اللَّهُ عَزَّ وَجَلَّ شَاكِرًا وَلَا صَابِرًا

“Whoever possesses two characteristics, then Allāh – ‘azza wa jalla – will write him down as being grateful and patient. And whoever does not possess it, then Allāh – ta’ālā – will not write him down as being grateful and patient. Whoever looks at the one who is above him in the dīn and below him in the dunyā, and then follows them, then Allāh – subhānahu – will write him down as being grateful and patient. And whoever looks at the one who is above him in the dunyā and below him in the dīn, and then follows them, then Allāh – subhānahu – will not write him down as being grateful and patient.”⁷

His virtue and good traits

Ahmad ibn Muhammad ibn Kandah said: I heard Muhammad ibn Yahyā say: My father (i.e. Yahyā ibn Sallām) said to me, while I was his companion during my travelling to (perform) hajj: “O my son, I narrated six-thousand hadīth – or eight thousand hadīth – where no-one asked me about them, and I did not narrate them to anyone.”

Abū Sinān Zayd ibn Sinān said: I grabbed hold of his riding animal and he mounted it, then he said to me: “May Allāh reward you, O my nephew. Verily, whoever grabs hold of the riding animal of his mumin brother until he has mounted it, then Allāh – ‘azza wa jalla – will remove forty major sins from him.”

⁷ Narrated by At-Tirmidhī (2512), Ibn As-Sunnī in “‘Amal Al-Yawm wal-Laylah” (309) and Al-Baghawī in “Sharh As-Sunnah” (4102), from ‘Abdullāh ibn ‘Amr with a similar hadīth. And At-Tirmidhī said: “This hadīth is hasan gharīb.”

So I said to him: “O Abū Zakariyyā, this is verily from the honorable knowledge, but I want you to inform me about the best thing with which the slave seeks nearness to Allāh ‘azza wa jalla.” So he said: “Zirbī informed me, from Anas ibn Mālīk who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

لَنْ يَتَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ تَعَالَى بِأَفْضَلٍ مِنْ رَدِّ كَبِدٍ جَائِعَةٍ

‘The slaves will not seek nearness to Allāh – the Exalted – with anything better than repelling (i.e. feeding) a hungry abdomen.’⁸

Abū Al-‘Arab said: I asked Yahyā ibn Muhammad ibn Yahyā ibn Sallām, when we were alone, about his grandfather’s opinion regarding īmān, so he said to me: My grandfather used to say: “Al-Īmān is in speech, deeds and intention.” And Yahyā was trustworthy and truthful, and he did not say anything about his grandfather, except the truth.

And from Abū Al-Qāsim As-Sidrī that ‘Īsā ibn Miskīn wrote to him saying: ‘Awn ibn Yūsuf narrated to us and said: I said to Yahyā ibn Sallām: “Verily, the people are accusing you of irjā.” ‘Awn said: Then Yahyā grabbed hold of his beard with his hand and said: “May Allāh burn this beard with fire if I ever had believed in Allāh – ‘azza wa jalla – with irjā.” So it was said to ‘Īsā: “So what do you say about him?” So he said: “By Allāh, he is verily better than us, and Allāh has verily cleared him of what they say.”

And in another place: “How (would I believe in irjā myself) when I verily have narrated to you that it is a bid’ah?”

⁸ It was narrated by Ibn ‘Adī in “Al-Kāmil” (4/214), Ibn Hibbān in “Al-Majrūhīn” (1/308-309), Al-Bayhaqī in “Ash-Shu‘ab” (3367) and Abū Ash-Shaykh in “Ath-Thawāb” as it is stated in “At-Targhīb wat-Tarhīb” by Al-Mundhirī (2/66).

Ibn ‘Adī said: “And Zirbī only has little (narration) other than what I mentioned of the hadīth. And his ahādīth and some of the texts of his ahādīth are munkirah (rejected).”

And Ibn Hibbān said about Zirbī: “He is rejected in hadīth, due to his few narrations. He narrates from Anas what has no foundation, so it is not allowed to use it as evidence.”

Abū Al-‘Abbās ibn Hamdūn said: I heard Muhammad ibn Yahyā say: I was walking with my father – *rahimahullāhu ta’ālā* – until we reached the place of the horses. And while we were walking, he pulled me with a severe pull, and he entered a shed (or shelter or a roofed passage) and he entered me in with him. So I said to him: “O my father, why did you do this?!” So he said: “O my son, I verily saw someone who owes me money and I feared that he would see me so he would be frightened or scared of me. And I remembered the Words of Allāh the Exalted:

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

“And if he is a person in difficulty, then a postponement until (he is in a state of) ease.” (Al-Baqarah 2:280)

So we sat there for an hour. Then my father exited and I exited along with him. Then after he had walked a little, he said: “O my son, it was verily narrated in the *hadīth*: ‘Whoever shows mercy will be shown mercy.’”⁹

Abū Al-‘Abbās Tamīm ibn Abī Al-‘Arab, from his father who said: “Yahyā ibn Sallām was from the best of the creation of Allāh the Exalted. He invoked Allāh – the Exalted – to resolve him of debt, so He resolved him of his debt. And he invoked Allāh – ‘azza wa jalla – to let his son inherit the knowledge, and it became as what he invoked for. And he invoked Allāh – ‘azza wa jalla – to let his grave be in Muqattam in Misr, and so it happened. And his grave is next to the grave of Ibn Farrūkh. And it was said that every night two candles upon them (i.e. the graves) can be seen.”

Sulaymān ibn Sālīm said: Yahyā ibn Sallām was ascribed to *irjā* because Mūsā ibn Mu’āwiyah As-Samādihi came to him once and said to him: “O Abū Zakariyyā, what did you meet the people saying regarding *īmān*?” So he said: “I met Mālik, Sufyān Ath-Thawrī and others than them saying: ‘*Īmān* is speech and deeds.’ And I met Mālik ibn Mighwal, Fitr ibn Khalīfah and ‘Umar ibn Dharr saying: ‘*Īmān* is

⁹ Narrated by Al-Bukhārī (1284, 6013) and Muslim (923, 2319).

speech.” Sulaymān said: Then Mūsā informed Sahnūn ibn Sa’īd of what Yahyā mentioned from ‘Umar ibn Dharr, Fitr ibn Khalīfah and Mālik ibn Mighwal, and he did not mention what he said from the others. So Sahnūn said: *“He is a murjī.”*

‘Awn ibn Yūsuf narrated and said: I was with ‘Abdullāh ibn Wahb while someone was reading (*ahādīth*) for him. Then a *hadīth* from Yahyā ibn Sallām came, so he said: *“Delete it.”* Then ‘Awn said: So I said to him: *“Why are you deleting it, may Allāh rectify you?”* So he said: *“It has reached me that he believes in irjā.”* So I said to him: *“I dispelled this (accusation) from him.”* So he said to me: *“You?!”* So I said to him: *“Yes.”* So he said to me: *“What did he say to you?”* He said: I said to him (i.e. I asked him about this accusation), so he said: *“Refuge with Allāh is sought from me having this opinion, or that I worship Allāh based upon it. Rather, the ahādīth I narrated from men who say: ‘Īmān is speech’, and others say: ‘Īmān is speech and deed.’ So we (merely) narrated what we have heard from them.”* So Ibn Wahb said to me: *“You have removed (this problem) from me, may Allāh remove (your problems) from you.”* ‘Awn said: Then when I came to Qayrawān – and Yahyā was still living there – he came to me and greeted me and said to me: *“O Abū Muhammad, it verily reached me that you had arrived. So may Allāh reward you with good. By Allāh, I never said anything but the truth, and I never believed in Allāh based upon that (i.e. irjā).”* (End of quote)

Introduction of the author

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And may the peace and abundant blessing of Allāh be upon Muhammad, the Prophet of mercy, and upon his family.

Abū ‘Umar said: It was read for Abū ‘Abdillāh Muhammad ibn ‘Abdillāh ibn Abī Zamanīn – *rahimahullāh* – in Qurtubah, in (the month of) *Sha’bān*, the year three-hundred and ninety-five:

All praise is due to Allāh who revealed the Book upon Muhammad (*sallAllāhu ‘alayhi wa sallam*), His slave and messenger, in order for him to be a warner to all of the worlds. And He made him an inviter to it and a shining light. So the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) conveyed what he was sent with, and he advised those he was sent to. And he was just as Allāh described him; kind and merciful to the believers. May the peace and abundant blessing of Allāh be upon him.

And thereafter. I verily read the book of Yahyā ibn Sallām regarding the *tafsīr* of the Qurān, and I found a lot of repetition therein, and some *ahādīth* he mentioned without which the knowledge of *tafsīr* can be established. And due to this the book was long. And it was verily due to what I was informed about of the lack of activity (or drive or eagerness) of the students of the types of knowledge in this time of ours, that I looked into what would make this book easier for the one studying it and what would bring him near to the recorded. So I shortened what was repeated and some of its *ahādīth*, and I added – from other than the book of Yahyā – the *tafsīr* of what Yahyā did not explain. Then I followed this up with lots of *nahw* (grammar) and language, based upon what the scholars of grammar conveyed and (also) the companions of (Arabic) language who were upon the *manāhij* (pl. *manhaj*) of the scholars in the *tawīl* (interpretation). (All) additions to what Yahyā mentioned of this.

And I begin with some of what Yahyā began his book with. And from this is that he said: Sufyān Ath-Thawrī narrated to me, from ‘Abdul-A’lā, from Sa’īd ibn Jubayr, from Ibn ‘Abbās who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

“Whoever speaks about the Qurān without (certain) knowledge, then let him occupy his place in Hellfire.”¹⁰

Yahyā: And Al-Hasan ibn Dīnār narrated to me, from Muhammad ibn Sīrīn: *“That Jibrīl used to come to the Prophet (sallAllāhu ‘alayhi wa sallam) and present (i.e. go through) the Qurān to him with a presentation (from the beginning to the end) every year. Then when it was the year in which he was taken (i.e. died), he came to him and presented it two times to him.”*

Ibn Sīrīn said: *“So they considered that this recitation of ours is in accordance with the last presentation.”¹¹*

Yahyā said: And they narrated to us regarding the *suwar* (pl. *sūrah*, i.e. chapter) that each *sūrah* was not revealed in its entirety, except a few of them. Rather, the Prophet (sallAllāhu ‘alayhi wa sallam) used to name the chapters, and then every time some of the Qurān was revealed he commanded them to place it with the *sūrah* that he commanded them to. Until the chapters were completed. And he used to command that some of the *Makkī* chapters (i.e. revealed in *Makkah*) were made to be from the *Madanī* (i.e. revealed in *Madīnah*), and that some of the *Madanī* chapters were made to be from the

¹⁰ It was narrated by Ahmad (1/233, 269), At-Tirmidhī (2950), An-Nasāi in “As-Sunan Al-Kubrā” (8084, 8085), At-Tabarī in “At-Tafsīr” (1/34), At-Tabarānī in “Al-Mu’jam Al-Kabīr” (12392) and Al-Baghawī in “Sharh As-Sunnah” (118, 119). At-Tirmidhī said: *“This is a hasan sahih hadīth.”*

Al-Baghawī said: *“Hadīth hasan.”*

¹¹ Translator: This means that the scholars would believe that the way we recite the Qurān today is in accordance with how Jibrīl (‘alayhis-salām) went over the Qurān with the Prophet (sallAllāhu ‘alayhi wa sallam) for the last time before he died.

Makkī (chapters). And Jibrīl (*‘alayhis-salām*) used to come to the Prophet (*sallAllāhu ‘alayhi wa sallam*) and say: “Verily, Allāh – *tabāraka wa ta’ālā* – is commanding you to place this verse in between this and this (verse), (and between this and this) chapter.”

And the *Makkī* was verily revealed before the *Madanī*, and that this composition which there is between the chapters is not the composition of how they were revealed. Rather, they were placed like that. He did not make all of the *Makkī* chapters stand alone, so that they would follow each other one by one in the composition of the chapters. And He did not make all of the *Madanī* chapters stand alone, so that they would follow each other one by one in the composition of the chapters.

And some of what was commanded to be *Madanī* (chapters) was verily revealed in *Makkah*, and they would know of it when they arrived in *Al-Madīnah*. And regarding some of the *āyāt* (verses), then one *āyah* (verse) was revealed before another *āyah*, while it comes after it in the composition. And we have verily explained these aspects in their (respective) places in the *tafsīr*. And verily, whatever was revealed in *Makkah* and what was revealed on the way to *Al-Madīnah* before the Prophet (*sallAllāhu ‘alayhi wa sallam*) reached *Al-Madīnah*, then it is *Makkī*. And whatever was...¹² And most of it is *Makkī*.

Yahyā said: And the only one who knows the *tafsīr* of the Qurān is the one who knows twelve types (or properties): The *Makkī*, the *Madanī*, the *nāsikh* (abrogating), the *mansūkh* (abrogated), the *taqdīm* (advancement), the *takhīr* (delaying, putting off), the *maqtū’* (cut off, unconnected), the *mawsūl* (connected), the *khās* (the specific), the *‘ām* (general), the *idmār* (hiding) and the Arabic language.

Muhammad said: And all of what I have conveyed from the book of Yahyā was informed to me by my father *rahimahullāh*, from Abū

¹² Here it was empty in the original document.

Al-Hasan ‘Alī ibn Al-Hasan, from Abū Dāwūd Ahmad ibn Mūsā, from Yahyā ibn Sallām.

And some of it my father narrated to me from Abū Al-Hasan, from Yahyā ibn Muhammad ibn Yahyā ibn Sallām, from his father, from his grandfather. And everything I added by way of Yahyā ibn Muhammad, then I have verily said: It is verily by way of Yahyā ibn Muhammad.

I ask Allāh for support, aid, guidance and firmness. There is no-one worthy of worship besides Him who does whatever He wants.

(By Ibn Abī Zamanīn *rahimahullāhu ta’ālā*)

What was narrated regarding *Bismillāhir-Rahmānir-Rahīm*

Yahyā said: Abū Umayyah ibn Ya'lā narrated to me, from Qatādah, from 'Abdullāh ibn Mas'ūd who said: We used to write *Bismika Allāhumma* (In Your Name, O Allāh) for some time. Then when it was revealed:

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ﴾

“Say: Invoke Allāh, or invoke *Ar-Rahmān*.” (Al-Isrā 17:110)

We wrote: *Bismillahir-Rahmān*. Then when it was revealed:

﴿إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

“It is verily from Sulaymān, and it is verily *Bismillāhir-Rahmānir-Rahīm* (In the Name of Allāh, the Most Merciful, the Most Beneficent).” (An-Naml 27:30)

We wrote: *Bismillāhir-Rahmānir-Rahīm*.

Yahyā: And Al-Hasan ibn Dīnār narrated to us, from Al-Hasan Al-Basrī who said: *Bismillāhir-Rahmānir-Rahīm* was not revealed in anything from the Qurān, except in this verse: **“It is verily from Sulaymān...”** And he would let it be the key (i.e. opening, beginning) when he would recite.

Yahyā: And Abū Al-Ashhab narrated to me, from Al-Hasan that he said: These two names are from the forbidden Names of Allāh. No one from the creation is able to call himself by them: Allāh and *Ar-Rahmān*.

Muhammad said: It was said: The reason for the (letter) *bā* in *bismillāh* is that it has the meaning of beginning, as if you are saying: I begin in (or with) the Name of Allāh.

The *tafsīr* of (1) Al-Fātihah (the Opening) of the Book

And all of it is *Makkiyyah*.¹³

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ، إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

“In the Name of Allāh, the Most Merciful, the Most Beneficent. All praise is due to Allāh, Lord of all the worlds. *Ar-Rahmān* (the Most Merciful), *Ar-Rahīm* (the Most Beneficent). The Owner of *Yawm Ad-Dīn* (the Day of Judgment). You we worship and You we ask for help. Guide us to the straight (or upright) path. The path of those whom You have blessed, not those upon whom (Your) anger is, nor the misguided ones.” (Al-Fatihah 1:1-7)

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

His Words: **“All praise is due to Allāh.”** He praised Himself, and commanded His slaves to praise Him. And praise is being grateful for the blessing (of Allāh). **“Lord of all the worlds.”** All the worlds: The creation.

﴿مَالِكِ يَوْمِ الدِّينِ﴾

“The Owner of the Day of Judgment.” Qatādah said: The day where Allāh recompense (or reward) the people for their deeds.

Yahyā said: Whoever recites **“Malik (King)”**, then this is from the aspect of dominion. He is saying: He is the King of that Day.

And Bahr As-Saqqā informed me, from Az-Zuhrī that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and Abū Bakr and ‘Umar would recite it as **“Māliki Yawmid-dīn”** with a *kasrah* on the *kāf*. And its *tafsīr* according to this way of reciting it is: The Owner of it; the One who owns it.

¹³ Translator: That the *Sūrah* is *Makkiyyah* means that it was revealed in Makkah.

And some of the reciters recited: **“Mālīka”** with a *fathah* on the *kāf*, which makes it an invocation: O Owner of the Day of Recompense.

﴿إِيَّاكَ نَعْبُدُ﴾

“You we worship.”

Muhammad said: The meaning of worship in the (Arabic) language is: Obedience along with humility (or submission).

﴿اهْدِنَا الصِّرَاطَ﴾

“Guide us to.” Lead (or show) us. **“The path.”** The way.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

“The path of those whom You have blessed.” With Islām.

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

“Not those upon whom (Your) anger is, nor the misguided ones.”

Al-Hasan said: Those upon whom anger is, are the Jews. And the misguided ones are the Christians. And this is an invocation which Allāh commanded His Messenger (*sallAllāhu ‘alayhi wa sallam*) to invoke with, and He made it a *Sunnah* for him and for the *muminūn* (believers).

The tafsīr of Sūrah (78) An-Naba

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿عَمَّ يَتَسَاءَلُونَ، عَنِ النَّبَاِ الْعَظِيمِ، الَّذِي هُمْ فِيهِ مُخْتَلِفُونَۖ كَلَّا سَيَعْلَمُونَ؛ ثُمَّ كَلَّا سَيَعْلَمُونَۚ
أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًاۚ وَالْجِبَالَ أَوْتَادًاۚ وَخَلَقْنَاكُمْ أَزْوَاجًاۚ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًاۚ وَجَعَلْنَا
الَّيْلَ لِبَاسًاۚ وَجَعَلْنَا النَّهَارَ مَعَاشًاۚ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًاۚ وَجَعَلْنَا سِرَاجًا وَهَّاجًاۚ وَأَنْزَلْنَا
مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًاۚ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًاۚ وَجَنَّاتٍ أَلْفَافًاۚ﴾

“What are they asking one another? About the great news. That which they disagree about. No! They will come to know. Then (again) no! They will come to know. Have We not made the earth as a mattress. And the mountains as pegs. And We created you in pairs. And We made your sleep to be rest. And We made the night as a cover. And We made the day for livelihood. And We built above you seven strong. And We made a shining light. And We sent down from the rain clouds abundant water. For Us to bring out grains and plants. And crowded gardens.” (An-Naba 78:1-16)

﴿عَمَّ يَتَسَاءَلُونَ﴾

“What are they asking one another?” This means: The *mushrikūn*. Meaning: What are they asking about?

﴿عَنِ النَّبَاِ الْعَظِيمِ، الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ﴾

Then He said: **“About the great news. That which they disagree about.”** Meaning: The resurrection. The *mushrikūn* and the *muminūn* disagreed about it. The *muminūn* believed in it and the *mushrikūn* rejected it.

﴿كَلَّا سَيَعْلَمُونَ؛ ثُمَّ كَلَّا سَيَعْلَمُونَ﴾

“No, they will come to know. Then (again), no, they will come to know.” A warning after a warning.

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا﴾

“Have We not made the earth as a mattress.” A mat.

﴿وَالْجِبَالِ أَوْتَادًا﴾

“And the mountains as pegs.” For the earth.

﴿وَخَلَقْنَاكُمْ أَزْوَاجًا﴾

“And We created you in pairs.” Male and female.

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾

“And We made your sleep to be rest.” Meaning: Slumber.

Muhammad said: The foundation of *sabt* (rest) is the stopping of movement.

﴿وَجَعَلْنَا اللَّيْلَ لِبَاسًا﴾

“And We made the night as a cover.” A veil that covers the creation so they rest under it.

﴿وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾

“And We made the day for livelihood.” During it they bring about their livelihood.

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا﴾

“And We built above you seven strong.” The heavens.

﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا﴾

“And We made a shining light.” In the *tafsīr* of Al-Kalbī: This means the sun.

﴿وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا﴾

“And We sent down from the rain clouds abundant water.” (From) the winds in the *tafsīr* of Mujāhid. And some of them said: The clouds.

﴿لِنُخْرِجَ بِهِ حَبًّا﴾

“For Us to bring out grains.” Wheat and barley.

﴿وَنَبَاتًا﴾

“And plants.” Of every type.

﴿وَجَنَّاتٍ أَلْفَافًا﴾

“And crowded gardens.”

Muhammad said: This means: Gardens (where the plants are) intertwined.

﴿إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝ لِلطَّاغِينَ مَأْبًا ۝ لَا يَبْثِنَ فِيهَا أَحْقَابًا ۝ لَا يَدْخُلُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝ إِلَّا حَمِيمًا وَغَسَّاقًا ۝ جَزَاءً وَفَاقًا ۝ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۝ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝

“Verily, the Day of Decision will be at an appointed time. On that Day the trumpet will be blown and they will come in crowds. And the heaven will be opened and become gates. And the mountains will be moved away and they will become as a mirage. Verily, *Jahannam* is lying in wait. For the transgressors it is a dwelling place. They will remain therein for ages. They will not taste in it anything cold or any drink. Except boiling water and pus. An appropriate recompense. They verily did not hope for an account. And they rejected our verses with full rejection. And We accounted for everything in a book. So taste (the punishment), and We will only increase you in punishment.” (An-Naba 78:17-30)

﴿إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا﴾

“Verily, the Day of Decision.” The Judgment. **“Will be at an appointed time.”** That will come unexpectedly and surprise all of them.

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ﴾

“On that Day the trumpet will be blown.”

Muhammad said: The Day where it will be blown is a *badal* (substitute)¹⁴ for the Day of Decision.

¹⁴ Translator: *Badal* means a word that stands in the place of another word and has the same meaning, so they are interchangeable. An example of this is “Muhammad the Messenger of Allāh”. The Messenger of Allāh is a *badal* for Muhammad. They both carry the same meaning and are interchangeable. When something is a *badal* for something else, then it has the same *i’rāb* as the other word.

﴿فَتَأْتُونَ أَفْوَاجًا﴾

“And they will come in crowds.” Nation after nation.

﴿وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

“And the mountains will be moved away and they will become as a mirage.” Just as a mirage that you see while it (in reality) is nothing.

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا﴾

“Verily, *Jahannam* is lying in wait.” Meaning: It monitors those who deserve the punishment and (it monitors) the path over it (i.e. the path of Hellfire). So whoever is from its people, he will fall in it. And whoever is not from its people, he turns away from it towards Paradise.

﴿لِلظَّالِمِينَ﴾

“For the transgressors it is.” For the *mushrikūn*.

﴿مَأْبًا﴾

“A dwelling place.” A place of return.

﴿لَا يَبْيِثُ فِيهَا أَحْقَابًا﴾

“They will remain therein for ages.” Meaning: Ages will pass them by and it will never cease. And the *huqb* (age) is eighty years. And the year is three-hundred and sixty days. Every day is like thousand days from the days of *dunyā*.

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا﴾

“They will not taste in it anything cold.” This is like His Words:

﴿لَا بَارِدٌ وَلَا كَرِيمٌ﴾

“Neither cold nor pleasant.” (Al-Wāqi’ah 56:44)

And some of them said: The cold is sleep.

Muhammad said: And it was called as such, because during it (i.e. sleep) a person’s thirst cools down.

﴿وَلَا شَرَابًا، إِلَّا حَمِيمًا وَعَسَاقًا﴾

“Or any drink. Except boiling water and pus.” The boiling water is that which cannot be touched due to its heat. And the pus is the severely rotten discharge (from a wound). And some of them say: The *ghassāq* (pus) is the rotten cold water that cannot be touched due to its severe coldness. And that is the *Zamharīr*.

﴿جَزَاءً وَفَاءً﴾

“An appropriate recompense.” Meaning: It is in accordance with their filthy deeds.

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ﴾

“They verily did not hope for.” They did not fear.

﴿حِسَابًا﴾

“An account.” They do not believe in the resurrection.

﴿وَكَذَّبُوا بِآيَاتِنَا كِذَابًا﴾

“And they rejected our verses with full rejection.” Full denial.

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا﴾

“And We accounted for everything in a book.” The angels have counted the deeds of the slaves for them, and they are all accounted for with Allāh in *Umm Al-Kitāb* (i.e. *Al-Lawh Al-Mahfūd*).

His Words:

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾

“So taste (the punishment), and We will only increase you in punishment.” ‘Abdullāh ibn ‘Amr said: *“There is no verse that was revealed which is more severe for the people of Hellfire than this one. Because they will continuously be increased in punishment forever.”*¹⁵

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ۚ حَدَائِقَ وَأَعْنَابًا ۚ وَكَوَاعِبَ أَثْرَابًا ۚ وَكَأْسًا دِهَاقًا ۚ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ۚ جَزَاءٌ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا ۚ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۚ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۚ ذَلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ۚ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا ۚ﴾

“Verily, for those who fear (Allāh) there is success. Gardens and vineyards. And full-breasted (partners) of equal age. And a full cup. In it they will not hear foolish talk nor lying. A reward from your Lord; a calculated gift. The Lord of the heavens and the earth and whatever is between them; *Ar-Rahmān*. They have no power from Him to speak. The Day where the *rūh* stand, and the angels, in rows. No-one speaks, except the one whom *Ar-Rahmān* has given permission, and he said the truth. That is the Day of truth, so whoever wants to, he takes a path of return to his Lord. We have verily warned you about a near punishment. On that Day a person will look at what his two hands have sent forth, and the *kāfir* will say: ‘I wish I were dust.’” (An-Naba 78:31-40)

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾

“Verily, for those who fear (Allāh) there is success.” Salvation from what He has prepared for the *kāfirūn*.

¹⁵ Narrated by At-Tabarī in his *tafsīr* (30/18), and in “Ad-Durr Al-Manthūr” (6/343) As-Suyūfī also ascribed it to ‘Abd ibn Humayd and Ibn Al-Mundhir.

﴿حَدَائِقِ وَأَعْنَابٍ﴾

“Gardens and vineyards.” Meaning: There are grapevines in them.

﴿وَكَوَاعِبَ أُنْرَابٍ﴾

“And full-breasted (partners) of equal age.” All of same age; girls the age of thirty-three years.

﴿وَكَأْسًا دِهَاقًا﴾

“And a full cup.” Meaning: Filled up.

﴿لَا يَسْمَعُونَ فِيهَا لُعْوًا﴾

“In it they will not hear foolish talk.” Foolish talk is the *bātil* (falsehood).

﴿وَلَا كِذَّابًا﴾

“Nor lying.” The *tafsīr* of Al-Hasan: He says: They will not lie to each other.

﴿جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا﴾

“A reward from your Lord; a calculated gift.” The *tafsīr* of Mujāhid: This means: In accordance with their deeds. And that is that they are given degrees (or statuses) in accordance with their deeds. And then they are provided for therein without any account.

﴿رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا﴾

“The Lord of the heavens and the earth and whatever is between them; Ar-Rahmān. They have no power from Him to speak.” The *tafsīr* of Al-Hasan: They are not capable of speaking to Him. Just as His Words:

﴿يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ﴾

“The day it will come no soul speaks, except by His permission.”
(Hūd 11:105)

﴿يَوْمَ يَقُومُ الرُّوحُ﴾

His Words: **“The Day where the *rūh* stand.”** The *tafsīr* of Al-Hasan: The soul of everything which is in his body.

﴿وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ﴾

“And the angels, in rows. No-one speaks.” They do not intercede.

﴿إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

“Except the one whom *Ar-Rahmān* has given permission, and he said the truth.” In *dunyā*; *Lā ilāha illā Allāh*.

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا﴾

“So whoever wants to, he takes a path of return to his Lord.” A return by performing good deeds. And He said in another verse:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

“And you do not want (anything), except if Allāh wants (it).”
(Al-Insān 76:30)

﴿إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا﴾

His Words: **“We have verily warned you about a near punishment.”**

Yahyā: From Al-Mubārak, from Al-Hasan who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

إِنَّمَا مَثَلِي وَمَثَلُ السَّاعَةِ كَهَاتَيْنِ فَمَا فَضَّلَ إِحْدَاهُمَا عَلَى الْأُخْرَى

***“Verily my example and the example of the Hour is like these two.
So just as much as one of them is longer than the other.”***

And he gathered between his middle finger and the finger which the people call the *sabbābah* (the pointing finger).¹⁶

﴿يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ...﴾

“On that Day a person will look at what his two hands have sent forth...” Al-Āyah.¹⁷

¹⁶ Narrated by Abū ‘Amr Ad-Dānī in “As-Sunan Al-Wāridah fī Al-Fitan” (373), from Ibn Abī Zamanīn.

Translator: See “Sahīh Al-Bukhārī” (6404, 6405).

¹⁷ Translator: *Al-Āyah*: This means: Until the end of the verse.

Yahyā: From As-Salt ibn Dīnār, from ‘Alqamah ibn ...¹⁸ who said:
The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

أَوَّلُ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ إِلَى الْحِسَابِ الْبَهَائِمُ فَتُجْعَلُ الْقَرَنَاءُ جَمَاءَ وَالْجَمَاءُ قَرَنَاءَ فَيَقْتَتِلُ
لِبَعْضِهَا مِنْ بَعْضٍ حَتَّى تَقْتَتَصَ الْجَمَاءُ مِنَ الْقَرَنَاءِ ثُمَّ يُقَالُ لَهَا: كُونِي تُرَابًا. فَعِنْدَ ذَلِكَ يَقُولُ
الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

“The first who are called to account on the Day of Resurrection are the animals. Then the animals with horns are made hornless, and the hornless are given horns. Then they retaliate against each other, so that the hornless can retaliate against the one with horns. Then it is said to them: ‘Be dust.’ At that time the kāfir will say: “I wish I were dust.””¹⁹

¹⁸ There is a blurred out word here in the original document. And Al-Mizzī mentioned in “At-Tahdhīb” (13/222) in the biography of As-Salt ibn Dīnār, that he narrated from ‘Alqamah ibn Qays An-Nakha’ī, but he did not meet him. And Allāh knows best.

¹⁹ I did not find it with this chain of narration, and As-Salt ibn Dīnār is *matrūk* (left) in *hadīth*. And it was narrated by ‘Abdur-Razzāq in his *tafsīr* (2/344), At-Tabarī in his *tafsīr* (30/26) and Al-Hākim (2/316), by way of Ja’far ibn Burqān, from Yazīd ibn Al-Asamm, from Abū Hurayrah with similar words. And Al-Hākim said: “This Ja’far Al-Jazrī is the son of Burqān. Muslim used him as an argument, and it is *sahih* according to his conditions. And they (i.e. Al-Bukhārī and Muslim) did not narrate it.”

The tafsīr of Sūrah (79) An-Nāzi'āt

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالنَّازِعَاتِ غَرْقًا، وَالنَّاشِطَاتِ نَشْطًا، وَالسَّاجِحَاتِ سَبْحًا، فَالسَّابِقَاتِ سَبْقًا، فَالْمُدَبِّرَاتِ أَمْرًا،
يَوْمَ تَرْجُفُ الرَّاجِفَةُ، تَتْبَعُهَا الرَّادِفَةُ، قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ، أَبْصَارُهَا خَاشِعَةٌ، يَقُولُونَ أَإِنَّا
لَمُرْدُودُونَ فِي الْحَافِرَةِ، أَلَا إِذَا كُنَّا عِظَامًا نَخِرَةً، قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ، فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ،
فَإِذَا هُمْ بِالسَّاهِرَةِ﴾

“By those who pull out violently. And those who pull out swiftly. And those who float around. And those who take lead in a race. And those who arrange the affairs. On that Day the *rājifah* will shake. The *rādifah* will follow it. Hearts on that Day will tremble. Their sights will be lowered. They say: ‘Will we really be returned to our former state? After we have become rotten bones.’ They said: ‘That would be a return of loss for us.’ But it is verily only one *zajrah*. And there they will be; on the *sāhirah*.” (A-Nāzi’āt 79:1-14)

His Words:

﴿وَالنَّازِعَاتِ غَرْقًا﴾

“By those who pull out violently.” The *tafsīr* of Al-Hasan: These are the stars who leaves from the east and drops down in the west.

﴿وَالنَّاشِطَاتِ نَشْطًا﴾

“And those who pull out swiftly.” Al-Hasan said: These are the stars that moves from their east to their west.

﴿وَالسَّاجِحَاتِ سَبْحًا﴾

“And those who float around.” (These are) the stars, based upon His Words:

﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

“All floating in an orbit.” (Al-Anbiyā 21:33)

They are circulating (or orbiting).

﴿فَالسَّابِقَاتِ سَبْقًا﴾

“And those who take lead in a race.” The *tafsīr* of Al-Hasan: These are the angels who race towards the obedience of Allāh.

﴿فَالْمُدَبِّرَاتِ أَمْرًا﴾

“And those who arrange the affairs.” The angels through whom Allāh arranges what He wants.

Muhammad said: It was said that the answer to **“By those who pull out violently”** is deleted. So the meaning is – and Allāh knows best – that it is like an oath: By all these things (mentioned in the verse), You will verily be resurrected.

﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ﴾

“On that Day the *rājifah* will shake.” The first blow (in the trumpet).

﴿تَتَّبِعُهَا الرَّادِفَةُ﴾

“The *rādifah* will follow it.” The second blow.

﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ﴾

“Hearts on that Day will tremble.” Tremble due to severe confusion (or being in a state of chaos).

﴿أَبْصَارُهَا﴾

“Their sights.” The sights of these hearts.

﴿خَاشِعَةً﴾

"Will be lowered." Humiliated.

﴿يَقُولُونَ﴾

"They say." The *mushrikūn* say in *dunyā*:

﴿إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ﴾

"Will we really be returned to our former state?" Meaning: In (the state of) when we were created the first time.

﴿إِذَا كُنَّا عِظَامًا نَخِرَةً﴾

"After we have become rotten bones." Crumbled. They are rejecting the resurrection.

Muhammad said: It is said: A man returns to his *hāfirah* (former state) when he returns from the same way that he came from.

﴿قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ﴾

"That would be a return of loss for us." An untrue (return). Meaning: It will not happen.

Muhammad said: And it was said: The meaning is that it will be a return in which he will lose.

Allāh said:

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ﴾

"But it is verily only one *zajrah*." Meaning: One blow (in the trumpet).

﴿فَإِذَا هُمْ بِالسَّاهِرَةِ﴾

"And there they will be; on the *sāhirah*." On earth, while having come out from its inside.

Muhammad said: The *sāhirah* for the people of language is the face of the earth. And this is the meaning of the statement of Yahyā.

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ۖ وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ۖ ﴿١٨﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿١٩﴾ فَكَذَّبَ وَعَصَى ﴿٢٠﴾ ثُمَّ أَذْبَرَ يَسْعَى ﴿٢١﴾ فَحَشَرَ فَنَادَى ﴿٢٢﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٣﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٤﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿٢٥﴾

“Has the story about Mūsā reached you? When his Lord called him in the holy valley *Tuwā*. Go to Fir’awn for he has verily transgressed his boundaries. And say: ‘Would it be for you to purify yourself? And that I guide you to your Lord so you would fear (Him)? And he showed him the great sign. But he rejected and disobeyed. Then he turned away and strove. Then he gathered and called out. And he said: ‘I am your lord the most high.’ So Allāh took him as a *nakāl* for the last and the first. In this, there is verily a lesson for the one who fears.” (An-Nāzi’āt 79:15-26)

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى﴾

“Has the story about Mūsā reached you?” Meaning: It has verily reached you.

﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ﴾

“When his Lord called him in the holy valley.” This means: The blessed (valley).

﴿طُوًى﴾

“*Tuwā*.” Al-Hasan said: This means that it was covered in blessing.

﴿فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى﴾

“And say: ‘Would it be for you to purify yourself?’” For you to believe.

﴿وَأَهْدِيكَ إِلَىٰ رَبِّكَ﴾

“And that I guide you to your Lord.” Meaning: And I clarify the *dīn* of your Lord for you.

﴿فَتَحْشَىٰ﴾

“So you would fear?” Allāh.

He said:

﴿فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ﴾

“And he showed him the great sign.” Meaning: The hand. And that is greatest of the nine signs which he came to him with.

﴿فَأَخَذَهُ اللَّهُ نَكَالَ﴾

“So Allāh took him as a *nakāl*.” Meaning: A punishment.

﴿الْآخِرَةِ وَالْأُولَىٰ﴾

“For the last and the first.” Mujāhid said: The last is his words:

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ﴾

“I am your lord the most high.” (An-Nāzi’āt 79:24)

And the first is his words:

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي﴾

“I do not know of any *ilāh* (object of worship) for you other than me.” (Al-Qasas 28:38)

So Allāh punished him in *dunyā* due to this with drowning, and He will punish him in *ākhirah* with Hellfire.

﴿إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى﴾

“In this, there is verily a lesson for the one who fears.” The *tafsīr* of Al-Hasan: For the one who fears that the same as what was done to *Fir’awn* and his people will (also) be done to him, so he believes.

Muhammad said: *Nakāl* is *mansūb* (i.e. with *fathah*) because the meaning of “**Allāh took him**” is: Allāh made an example out of him by punishing him for the last and the first.

﴿أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ۚ رَفَعَ سَمَكَهَا فَسَوَّاهَا ۚ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۚ وَالْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا ۚ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۚ وَالْجِبَالُ أَرْسَاهَا ۚ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ۚ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ۚ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۚ وَبُرِرَتِ الْجَحِيمُ لِمَنْ يَرَى ۚ فَأَمَّا مَنْ طَغَى ۚ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۚ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۚ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَعَى التَّفَافُتَ عَنِ الْهَوَى ۚ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ۚ يُسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ فِيمَ أَنْتَ مِنْ ذِكْرَاهَا ۚ إِلَىٰ رَبِّكَ مُنْتَهَاهَا ۚ إِنَّمَا أَنْتَ مُنْذِرٌ مَنِ يَخْشَاهَا ۚ كَانَتْهُمْ يَوْمَ يُرَوَّنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۚ﴾

“Are you a more difficult creation than the heavens; He built it. He raised its ceiling and formed it. And He made its night dark and brought out its morning. And He spread out the earth after that. He brought out from it its water and its pastures. And He firmly fixed the mountains. A provision for you and for your animals. Then when the great *Tāmmah* comes. On that day the human will remember his striving. And *Al-Jahīm* will displayed for the one who sees. As for the one who transgressed. And preferred the life of *dunyā*. Then *Al-Jahīm* is the abode. And as for the one who feared standing before his Lord and prohibited the soul from the desires. Then Paradise is the abode. They ask you about the Hour; when is its appointed time? What have you got to do with its mention? Its limit is up to your Lord. You are verily only a warner of the one who fears it. It is as if, on the day they will see it, that they have only remained (on earth) for an afternoon or a morning.” (An-Nāzi’āt 79:27-46)

﴿أَأَنْتُمْ أَشَدُّ خُلُقًا أَمْ السَّمَاءُ بَنَاهَا﴾

“Are you a more difficult creation than the heavens; He built it.”
Without any pillars.

﴿رَفَعَ سَمَكَهَا فَسَوَّاهَا﴾

“He raised its ceiling and formed it.” Between you and it there is (the travel distance of) five hundred years.

He said:

﴿وَأَغْطَشَ لَيْلَهَا﴾

“And He made its night dark.” Made its night black (or dark).

﴿وَأَخْرَجَ ضَحَاهَا﴾

“And brought out its morning.” Its sun and light.

He said:

﴿وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا﴾

“And He spread out the earth after that.” He flattened (or levelled) it after creating the heaven.

Yahyā said: And the beginning of the creation of the earth, according to what has reached us, was that it was a piece of clay (or a composition) in the place where *Bayt Al-Maqdis* is. Then He created the heavens. Then He spread out the earth and said to it: You go here and you go there. And from *Makkah* the earth was spread out. Then He made its mountains, rivers and tress in it.

He said:

﴿أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۚ وَالْجِبَالَ أَرْسَاهَا﴾

“He brought out from it its water and its pastures. And He firmly fixed the mountains.” He affixed them and made them as pegs for the earth, so it would not move around with whoever is upon it.

﴿مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ﴾

“A provision for you and for your animals.” Which you can enjoy until death.

Muhammad said: *Matā'an* is *mansūb* (i.e. with *fathah*) with the meaning: He brought out from it its water and pastures, for the sake of your pleasure.

﴿فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى﴾

“Then when the great *Tāmmah* comes.” The last blow (in the trumpet).

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى﴾

“On that day the human will remember his striving.” Meaning: The people will be held accountable for their deeds.

﴿فَأَمَّا مَنْ ظَغَى﴾

“As for the one who transgressed.” Committed *kufr*.

﴿وَأَثَرَ الْحَيَاةِ الدُّنْيَا﴾

“And preferred the life of *dunyā*.” He did not believe in the *ākhirah*.

﴿فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى﴾

“Then *Al-Jahīm*²⁰ is the abode.”

²⁰ Translator: *Al-Jahīm* is one of the names of Hellfire.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ﴾

“And as for the one who feared standing before his Lord.”
Meaning: His standing in front of Allāh.

﴿وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

“And prohibited the soul from the desires.” Meaning: From its desires.

﴿فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

“Then Paradise is the abode.” Meaning: It will be his home.

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا﴾

“They ask you about the Hour; when is its appointed time?” Its coming.

﴿فِيمَ أَنْتَ مِنْ ذِكْرَاهَا﴾

“What have you got to do with its mention?” The *tafsīr* of Al-Kalbī: What have you got to do with being asked about it when I have not informed you about when it will come.

﴿إِلَىٰ رَبِّكَ مُنْتَهَاهَا﴾

“Its limit is up to your Lord.” The limit of the knowledge about its coming.

﴿إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا﴾

“You are verily only a warner of the one who fears it.” Your warning is only accepted by the one who fears the Hour.

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾

“It is as if, on the day they will see it, that they have only remained (on earth) for an afternoon or a morning.”

The tafsīr of Sūrah (80) ‘Abasa

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ۚ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۚ أَمَّا مَنْ
اسْتَغْنَى ۖ فَانْتَصَدَّى ۚ وَمَا عَلَيْكَ إِلَّا يَزَّكَّى ۚ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۚ وَهُوَ يَخْشَى ۚ فَانْتَ عَنْهُ
تَلَهَّى ۚ كَلَّا ۖ إِنَّهَا تَذْكِرَةٌ ۚ فَمَنْ شَاءَ ذَكَرْهُ ۚ فِي صُحُفٍ مُكَرَّمَةٍ ۚ مَرْفُوعَةٍ مُطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۚ
كِرَامٍ بَرَرَةٍ ۚ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۚ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۚ ثُمَّ السَّبِيلَ
يَسَّرَهُ ۚ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۚ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۚ﴾

“He frowned and turned away. Because the blind man came to him. And what will make you know; perhaps he will be purified. Or he will be reminded and the reminder benefits him. As for the one who considers himself free of need. Then to him you attend. And it is not upon you if he does not purify himself. But as for the one who comes to your striving. And he fears. Then you are distracted from him. No! It is verily a reminder. For the one who wants to remember it. In honorable scrolls. Uplifted (and) purified. In the hands of scribes. Honorable and virtuous. Destroyed is the human; how ungrateful he is. From which thing was he created? From a drop of sperm He created him, and then He proportioned him. Then He made the way easy for him. Then He caused him to die and buried him. Then when He wants, He resurrects him.” (‘Abasa 80:1-22)

His Words:

﴿عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ﴾

“He frowned and turned away. Because the blind man came to him.” Meaning: Due to the blind man coming to him. The Prophet (*sallAllāhu ‘alayhi wa sallam*) was with a man from the *mushrikūn*, from their leaders and high-ranked people, and he was inviting him to Islam. And he hoped that he would believe so that some people

from his tribe would follow him. So he was speaking with him and hoping for this from him. Then Ibn Umm Maktūm came, and he was blind. So the Prophet (*sallAllāhu ‘alayhi wa sallam*) turned away from him, and Ibn Umm Maktūm remained standing there, after the Prophet (*sallAllāhu ‘alayhi wa sallam*) had turned away from him, due to fear for something had happened to him. So Allāh revealed: **“He frowned and turned away. Because the blind man came to him.”**²¹

﴿وَمَا يُدْرِيكَ لَعَلَّهٗ يَرْكَبُ﴾

“And what will make you know; perhaps he will be purified.” Believe.

﴿أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرُ﴾

“Or he will be reminded and the reminder benefits him.” As-Suddī said: This means: Perhaps he will be purified and be reminded, and the *alif* is a connection.²²

²¹ Narrated by At-Tirmidhī (3331), At-Tabarī in his tafsīr (30/50), Al-Hākim (2/514), Ibn ‘Abdīl-Barr in “At-Tamhīd” (24/325) and Al-Wāhidī in “Asbāb An-Nuzūl” (325-326) from ‘Āishah (*radiAllāhu ‘anhā*).

And it was narrated by Ibn Hibbān (535) from Hishām ibn ‘Urwah.

At-Tirmidhī said: “This hadīth is *gharīb*. And some of them narrated this hadīth from Hishām ibn ‘Urwah, from his father who said: ‘He revealed: **“He frowned and turned away”** regarding Ibn Umm Maktūm.’ And he did not mention ‘Āishah in it.”

An Al-Hakim said: “This hadīth is *sahīh* according to the conditions of the two shaykh (i.e. Al-Bukhārī and Muslim) and they did not narrate it. For verily did a group of people say it was *mursal* from Hishām ibn ‘Urwah.”

Ad-Dāraquṭnī said in “Al-‘Ilal”: “Hishām ibn ‘Urwah narrates it, and from him there is disagreement. For ‘Abdur-Rahīm ibn Sulaymān, Yahyā ibn Sa‘īd Al-Umawī and Abū Mu‘āwiyah Ad-Darīr narrated it from Hishām ibn ‘Urwah, from his father, from ‘Āishah. And there is disagreement from Abū Mu‘āwiyah, because ‘Abdullāh ibn Hāshim At-Tūsī it narrated from him and others as *mursal*. And Mālīk ibn Anas and others also narrated from Hishām from his father as *mursal*. And this is the correct.”

²² Meaning that it is extra. And the “or” here has the meaning of “and”.

﴿أَمَّا مَنْ اسْتَعْغَىٰ﴾

“As for the one who considers himself free of need.” From Allāh.

﴿فَأَنْتَ لَهُ تَصَدَّىٰ﴾

“Then to him you attend.” Present yourself.

﴿وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ﴾

“And it is not upon you if he does not purify himself.” That he does not believe.

﴿وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ﴾

“But as for the one who comes to your striving.” Hastens in goodness.

﴿وَهُوَ يَخْشَىٰ﴾

“And he fears.” Allāh. Meaning: Ibn Umm Maktūm.

﴿فَأَنْتَ عَنْهُ تَلَهَّىٰ﴾

“Then you are distracted from him.” You turn away.

﴿كَلَّا إِنَّهَا تَذْكِرَةٌ﴾

“No! It is verily a reminder.” Meaning: This Qurān is a reminder.

﴿فَمَنْ شَاءَ ذَكَّرْهُ﴾

“For the one who wants to remember it.” And He said in another verse:

﴿وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

“And they do not remember, except if Allāh wants it.”

(Al-Muddaththir 74:56)

﴿فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ﴾

“In honorable scrolls. Uplifted.” With Allāh in the heaven.

﴿مُطَهَّرَةٍ﴾

“(And) purified.” From impurity (or dirt, or filth).

﴿بِأَيْدِي سَفَرَةٍ﴾

“In the hands of scribes.” Writers, meaning the angels.

﴿كِرَامٍ بَرَرَةٍ﴾

“Honorable and virtuous.” They do not disobey Allāh.

Muhammad said: The singular of *safarah* (scribes) is *sāfir* (unveiled), just like *kātib* (writer) *katabah* (writers). And a book was called a *sifr*, and a book *sāfir*. Because the meaning is to explain something and make it clear. And from this is that a women *safarat* (becomes unveiled) if she removes her *niqāb* from her face. And *bararah* (virtuous) is the plural of *bārr*.

His Words:

﴿قُتِلَ الْإِنْسَانُ﴾

“Destroyed it the human.” Meaning: Cursed.

﴿مَا أَكْفَرُهُ﴾

“How ungrateful he is.” The *tafsīr* of Al-Kalbī: How severe he is in *kufr*.

﴿مِنْ نُطْقَةٍ خَلَقَهُ فَقَدَرَهُ﴾

“From a drop of sperm He created him, and then He proportioned him.” From a drop of sperm, then from a clot of blood, until the soul is blown into him.

﴿ثُمَّ السَّيْلَ يَسِّرُهُ﴾

“Then He made the way easy for him.” The *tafsīr* of some of them: This means when he exits from the stomach of his mother.

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ﴾

“Then He caused him to die and buried him.” He appointed those who bury him in his grave.

﴿ثُمَّ إِذَا شَاءَ أَنْشَرَهُ﴾

“Then when He wants, He resurrects him.” He brings him back to life. This means: The resurrection. (All) this means: How can you commit *kufṛ* (i.e. reject and not believe in Allāh)?! Just like His Words:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا﴾

“How can you commit *kufṛ* when you were dead...”

(Al-Baqarah 2:28) *Al-Āyah*.

﴿كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ٢٣ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ٢٤ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ٢٥ ثُمَّ شَقَقْنَا الْأَرْضَ ٢٦ شَقًّا ٢٧ فَأَنْبَتْنَا فِيهَا حَبًّا ٢٨ وَعِنَبًا وَقَضْبًا ٢٩ وَزَيْتُونًا وَنَخْلًا ٣٠ وَحَدَائِقَ غُلْبًا ٣١ وَفَاكِهَةً وَأَبًّا ٣٢ مَتَاعًا ٣٣ لَكُمْ وَلِأَنْعَامِكُمْ ٣٤ فَإِذَا جَاءَتِ الصَّاحَّةُ ٣٥ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ٣٦ وَأُمِّهِ وَأَبِيهِ ٣٧ وَصَاحِبَتِهِ وَبَنِيهِ ٣٨ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ٣٩ وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ٤٠ صَاحِكَةٌ مُسْتَبْشِرَةٌ ٤١ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ٤٢ تَرَهَقَهَا ٤٣ أَقْتَرَةٌ ٤٤ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ٤٥﴾

“No! He has not fulfilled what He has commanded him. So let the human look at his food. That We poured water in abundance. Then We split the earth in cracks. And we planted seeds therein. And grapes and greens. And olives and palm trees. And dense gardens. And fruits and grass. A provision for you and for your animals. Then when the *Sākhkhah* comes. That Day a person will flee from his brother. And his mother and father. And his wife and children. Every person among them will on that Day have a matter that occupies him. Some faces on that Day will be bright. Laughing and rejoicing. And some faces on that Day will be covered in dust. Overcome with darkness. Those are the *kafarah* (disbelievers) (and) the *fajarah* (sinners, wicked).” (‘Abasa 80:23-42)

He said:

﴿كَلَّا لَمَّا يَقْضِ﴾

“No! He has not fulfilled.” Meaning: Done.

﴿مَا أَمَرَهُ﴾

“What He has commanded him.” This means: The *kāfir* has not done what Allāh has commanded him to do.

Then He gave another example:

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ﴾

“So let the human look at his food.” What it is made from.

﴿أَنَّا صَبَبْنَا الْمَاءَ صَبًّا﴾

“That We poured water in abundance.” This means: The rain.

﴿ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا﴾

“Then We split the earth in cracks.” Meaning: With plants. Until His Words:

﴿وَحَدَائِقِ غُلَبًا﴾

“And dense gardens.” Al-Kalbī said: This means: Long and wide trees.

﴿وَفَاكِهَةً وَأَبًّا﴾

“And fruits and grass.” Al-Hasan said: The fruits are what they eat, and the grass is what their animals eat.

﴿مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ﴾

“A provision for you and for your animals.” Meaning: Sustenance (or livelihood) until death.

﴿فَإِذَا جَاءَتِ الصَّاحَّةُ﴾

“Then when the *Sākhkhah* comes.” A name from the names of the Resurrection, due to which the creation will scream out of severe fear.

﴿لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

“Every person among them will on that Day have a matter that occupies him.”

Muhammad said: The meaning is: Something that will turn him away and prevent him from his relatives.

﴿وُجُوهُ يَوْمٍ مُّسْفِرَةٌ﴾

“Some faces on that Day will be bright.” Meaning: Enjoying.

﴿ضَاحِكَةٌ مُّسْتَبْشِرَةٌ﴾

“Laughing and rejoicing.” Due to the pleasure of Allāh.

﴿وُجُوهُ يَوْمٍ عَلَيَّهَا غَبَرَةٌ، تَرْهَقُهَا قَتَرَةٌ﴾

“And some faces on that Day will be covered in dust. Overcome with darkness.” Afflicted with blackness.

﴿أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ﴾

“Those are the *kafarah* (disbelievers) (and) the *fajarah* (sinners, wicked).”

The tafsīr of Sūrah (81) At-Takwīr

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿إِذَا الشَّمْسُ كُوِّرَتْ، وَإِذَا النُّجُومُ انْكَدَرَتْ، وَإِذَا الْجِبَالُ سُيِّرَتْ، وَإِذَا الْعِشَارُ عُطِّلَتْ، وَإِذَا الْوُحُوشُ حُشِرَتْ، وَإِذَا الْبِحَارُ سُجِّرَتْ، وَإِذَا النُّفُوسُ زُوِّجَتْ، وَإِذَا الْمَوْءَدَةُ سُئِلَتْ، بِأَيِّ ذَنْبٍ قُتِلَتْ، وَإِذَا الصُّحُفُ نُشِرَتْ، وَإِذَا السَّمَاءُ كُشِطَتْ، وَإِذَا الْجَحِيمُ سُعِرَتْ، وَإِذَا الْجَنَّةُ أُزْلِفَتْ، عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ﴾

“When the sun is rolled up. And when the stars are scattered. And when the mountains are moved away. And when the pregnant camels are neglected. And when the beasts are gathered. And when the oceans are made to flow over. And when the souls are paired. And when the female buried alive is asked. For which sin she was killed. And when the scrolls are laid open. And when the heaven is removed. And when Hellfire is ignited. And when Paradise is brought near. The soul will know what it has brought.” (At-Takwīr 81:1-14)

His Words:

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾

“When the sun is rolled up.” The *tafsīr* of Al-Hasan: This means that its light disappears.

﴿وَإِذَا النُّجُومُ انْكَدَرَتْ﴾

“And when the stars are scattered.” Dispersed (and disappears).

﴿وَإِذَا الْجِبَالُ سُيِّرَتْ﴾

“And when the mountains are moved away.” They disappear and end up in different states. So they are transformed from its state of

being rocks to being a hills of sand²³, and some will be fluffy wool²⁴, and some will be scattered dust²⁵, and some will be a mirage²⁶, just as the mirage which you see that (in reality) is nothing.

﴿وَإِذَا الْعِشَارُ عُطِّلَتْ﴾

“And when the pregnant camels are neglected.” These are the camels which are left unattended by their owners, so they do not milk them due to being occupied with themselves.

Muhammad said: The *‘ishār* from the camels are the pregnant ones. The singular word is *‘asharā*. And this is the one which is ten months pregnant. And this continues to be its name until it gives birth, and (also) after it gives birth.

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

“And when the beasts are gathered.” Collected, so they can make just retaliation against each other. Then it will be said to them: Be dust.

﴿وَإِذَا الْبِحَارُ سُجِّرَتْ﴾

“And when the oceans are made to flow over.” Al-Hasan said: This means spill over (or over flood).

Muhammad said: The reality of *sujjirat* (made to flow over) is ‘filled up’. So they spill over each other and become one thing (i.e. one body of water). And this is the meaning of the words of Al-Hasan.

﴿وَإِذَا النُّفُوسُ زُوِّجَتْ﴾

“And when the souls are paired.” The *tafsīr* of Al-Hasan: Meaning: Every group of people is joined with his group. The Jews with the

²³ Just as it says in *Sūrah Al-Muzammil* (73:14).

²⁴ Just as it says in *Sūrah Al-Qāri’ah* (101:6).

²⁵ Just as it says in *Sūrah Al-Wāqī’ah* (56:6).

²⁶ Just as it says in *Sūrah An-Naba* (78:20).

Jews. The Christians with the Christians. The Magians with the Magians. And whoever used to worship something besides Allāh, then them with each other. And the *munaḥfiqūn* and *munaḥfiqāt* (hypocrites, men and women). And the *muminūn* and *mumināt* (believing men and women).

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ﴾

“And when the female buried alive is asked.” And they are the girls from the people of *jāhiliyyah* whom they used to bury alive for two reasons. As for the first of them, then they used to say: *“Verily, the angels are the daughters of Allāh, so join the daughters with Him, for He has more right to them.”* And as for the second reason, then it was out of fear of poverty (or neediness).

﴿يَأْتِي دَنْبٌ قُتِلَتْ﴾

“For which sin she was killed.” Al-Hasan said: Allāh wanted to reprimand her killer, because she was killed without any sin. And she was asked but there was not found any sin from her. And some of them read (with the meaning): **“And when the female buried alive asked: For which sin was I killed?”** So the young girl will grab her father and ask: *“For which sin did you kill me?!”*

﴿وَإِذَا الصُّحُفُ نُشِرتْ﴾

“And when the scrolls are laid open.” For the account. And this (i.e. the scrolls) is what the angels have written down for the slaves of their deeds.

﴿وَإِذَا السَّمَاءُ كُشِطَتْ﴾

“And when the heaven is removed.” Meaning: Folded. And Mujāhid said: This means: Pulled.

Muhammad said: It is said: I removed the roof, meaning: I stripped it off. So it is as if the meaning is: Stripped off and folded.

﴿وَإِذَا الْجَحِيمُ سُعِّرَتْ﴾

“And when Hellfire is ignited.” Set on fire. And it has been burning since ...²⁷ the heavens and the earth were created in six days.

﴿وَإِذَا الْجَنَّةُ أُزْلِفَتْ﴾

“And when Paradise is brought near.” Brought close.

﴿عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ﴾

“The soul will know what it has brought.” Of its deeds.

﴿فَلَا أُقْسِمُ بِالْخُنُثَىٰ ۝ الْجَوَارِ الْكُنَىٰ ۝ وَاللَّيْلِ إِذَا عَسْعَسَ ۝ وَالصُّبْحِ إِذَا تَنَفَّسَ ۝ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝ مُطَاعٍ ثَمَّ أَمِينٍ ۝ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ۝ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ۝ فَأَيْنَ تَذْهَبُونَ ۝ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۝ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝﴾

“But no! I swear by those who withdraw. Those who run and leave to come back. And the night when it darkens. And the morning when it shines. It is verily the words of an honorable messenger. Powerful, and of high rank with the Owner of the Throne. Obeyed there (and) trustworthy. And your companion is not crazy. And he verily saw him in the clear horizon. And with the unseen he is not unwilling. And it is not the words of a wicked *shaytān*. So where are you going? It is nothing but a reminder for all of the worlds. For the one among you who wants to be guided. And you do not want anything, except that Allāh wants it, the Lord of all the worlds.” (At-Takwīr 81:15-29)

²⁷ One word is blurred out in the original.

﴿فَلَا أُقْسِمُ﴾

“But no, I swear.” The meaning is: But I swear, and the ‘no’ is a connection (between the words).

﴿يَا خُنُسٌ﴾

“By those who withdraw.” The *tafsīr* of Al-Hasan: They are the stars that withdraw during the day. Meaning: They disappear. And in this they are:

﴿الْجَوَارِ﴾

“Those who run.” Meaning: Their running (or moving around) in the sky.

﴿الْكُنُسِ﴾

“And leave to come back.” The *tafsīr* of Al-Kalbī: This means: That they leave during the day, just as a gazelle hides in the bushes (or trees).

﴿وَاللَّيْلِ إِذَا عَسْعَسَ﴾

“And the night when it darkens.” The *tafsīr* of Al-Hasan: When it becomes black.

﴿وَالصُّبْحِ إِذَا تَنَفَّسَ﴾

“And the morning when it shines.” When its light comes. He swore by all of this.

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ﴾

“It is verily the words of an honorable messenger.” This means: Jibrīl, whom Allāh sends to the prophets.

﴿ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ﴾

“Powerful, and of high rank with the Owner of the Throne.”

Meaning: In status and nearness.

﴿مُطَاعٍ ثَمَّ﴾

“Obeyed there.” Meaning: In heaven. Al-Hasan said: Allāh commanded the inhabitants of the heaven to obey Jibrīl, just as He commanded the inhabitants of earth to obey Muhammad.

﴿أَمِينٍ﴾

“Trustworthy.” With Allāh and with the angels.

﴿وَمَا صَاحِبُكُمْ بِمَجْنُونٍ﴾

“And your companion is not crazy.” Meaning: Muhammad (*sallAllāhu ‘alayhi wa sallam*). And this (statement) is due to the *mushrikūn* saying that he is crazy.

﴿وَلَقَدْ رَآهُ بِالأُفُقِ الْمُبِينِ﴾

“And he verily saw him in the clear horizon.” Meaning: The east which is the onset of the stars, the sun and the moon. This means that Muhammad (*sallAllāhu ‘alayhi wa sallam*) saw Jibrīl in his image along with the horizon, and he covered what was between the heaven and the earth.

﴿وَمَا هُوَ عَلَى الْعَيْبِ﴾

“And with the unseen.” The revelation.

﴿بِضَنِينٍ﴾

“He is not unwilling.” Stingy. He is not stingy with it towards you (so that he does not share what He knows from Allāh). And some of them recited **“Dhanīn** (suspicious).” Meaning: Accused.

﴿وَمَا هُوَ﴾

“And it is not.” This means: The Qurān.

﴿يَقُولُ شَيْطَانٍ رَجِيمٍ﴾

“The words of a wicked *shaytān*.” Cursed.

﴿فَإَيْنَ تَذْهَبُونَ﴾

“So where are you going?” Turning away from him. He is saying this to the *mushrikūn*.

﴿إِنْ هُوَ﴾

“It is.” Meaning: The Qurān is.

﴿إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

“Nothing but a reminder for all of the worlds.” Meaning: Those who believe in it will be reminded about the *ākhirah* by it.

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾

“For the one among you who wants to be guided.” Upon the command of Allāh and the reminder.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“And you do not want anything, except that Allāh wants it, the Lord of all the world.”

The tafsīr of Sūrah (82) Al-Infītār

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿إِذَا السَّمَاءُ انْفَطَرَتْ، وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ، وَإِذَا الْبِحَارُ فُجِّرَتْ، وَإِذَا الْقُبُورُ بُعْثِرَتْ؛ عَلِمْتَ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ. يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ، فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ، كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ، وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ، كِرَامًا كَاتِبِينَ﴾^{١٠} يَعْلَمُونَ مَا تَفْعَلُونَ،^{١١} إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ،^{١٢} وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ،^{١٣} يَصْلَوْنَهَا يَوْمَ الذِّينِ،^{١٤} وَمَا هُمْ عَنْهَا بِغَائِبِينَ،^{١٥} وَمَا أَدْرَاكَ مَا يَوْمَ الذِّينِ،^{١٦} ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الذِّينِ،^{١٧} يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ،^{١٨}

“When the heaven splits open. And when the stars scatter. And when the oceans are caused to overflow. And when the graves are turned upside down. A soul will know what it has sent forth and what it has left behind. O human, what has deceived you regarding your Honorable Lord. The One who created you and shaped you and proportioned you. In whatever image He wanted to put you together. No! Rather, they reject the judgment. And verily, over you there are guardians. Honorable writers. They know what you are doing. Verily, the righteous will be in comfort. And verily, the wicked will be in Hellfire. They will burn therein on the Day of Judgment. And they will not be absent from it. And what will make you know what the Day of Judgment is? Then (again), what will make you know what the Day of Judgment is? On that Day no soul owns anything for another soul. And the command on that Day belongs to Allāh.” (Al-Infītār 82:1-19)

His Words:

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

“When the heaven splits open.” Meaning: Cracked (and divided apart). And that is on the Day of Resurrection.

﴿وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ﴾

“And when the stars scatter.” Fall down.

﴿وَإِذَا الْبِحَارُ فُجِّرَتْ﴾

“And when the oceans are caused to overflow.” Its salt water bursts into its fresh water, and its fresh water (bursts) into its salt water, in the *tafsīr* of Qatādah.

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ﴾

“And when the graves are turned upside down.” The dead that are in them will be brought out.

﴿عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ﴾

“A soul will know what it has sent forth and what it has left behind.” What it has sent forth of good and evil, and what it has left behind of good practice, so it is acted upon after him and he will have the reward of those who acted upon it, without this increases their rewards at all. Or an evil practice (which he left behind) so it is acted upon after him, and upon him is the burden of those who acted upon it, without this increases their burdens at all.

﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ رَبِّكَ الْكَرِيمُ﴾

“O human, what has deceived you regarding your Honorable Lord.” ‘Umar ibn Al-Khattāb recited this verse: **“O human, what has deceived you regarding your Honorable Lord.”** Then he said: His stupidity and ignorance deceived him.

Muhammad said: The meaning of ‘deceived you’ is: Mislead and allured you, until you wasted ...²⁸

²⁸ The size of two words was blurred out in the original.

﴿الَّذِي خَلَقَكَ فَسَوَّاكَ﴾

“The One who created you and shaped you.” This means: He made your creation accurately.

﴿فَعَدَّلَكَ﴾

“And proportioned you.” This means: Balance in the creation. Meaning: He made your two eyes equal, your two hands equal, your two feet equal, and your two sides equal.

﴿فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ﴾

“In whatever image He wanted to put you together.” The *tafsir* of Mujāhid: It he wants, then beautiful. And if He wants, then ugly. And if He wants, then male. And if He wants, then female.

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ﴾

“No! Rather, they reject the judgment.” The account on the Day of Resurrection.

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ﴾

“And verily, over you there are guardians.” Meaning: The angels that write the deeds of the slaves.

﴿كَرَامًا﴾

“Honorable.” To Allāh.

﴿يَعْلَمُونَ مَا تَفْعَلُونَ﴾

“They know what you are doing.” Of the apparent, so they write it down.

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾

“Verily, the righteous will be in comfort.” In Paradise.

﴿وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ﴾

“And verily, the wicked.” This means: The *mushrikūn*. **“Will be in Hellfire.”**

﴿وَمَا هُمْ عَنْهَا بِغَائِبِينَ﴾

“And they will not be absent from it.” From Hellfire.

﴿وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۚ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ﴾

“And what will make you know what the Day of Judgment is? Then (again), what will make you know what the Day of Judgment is?” He mentioned it two times to state its greatness.

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا﴾

“On that Day no soul owns anything for another soul.” Meaning: It cannot benefit it.

﴿وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

“And the command on that Day belongs to Allāh.”

The tafsīr of Sūrah (83) Al-Mutaffifīn

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ، وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ، أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ، لِيَوْمٍ عَظِيمٍ، يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينٍ، وَمَا أَدْرَاكَ مَا سِجِّينٌ، كِتَابٌ مَّرْقُومٌ، وَيَلَى يَوْمَئِذٍ لِّلْمُكَذِّبِينَ، الَّذِينَ يُكَذِّبُونَ بَيِّنَاتٍ بَيِّنَاتٍ، وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ، إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ، كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ، كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ، ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ، ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ﴾

“Woe to those who give lesser weight. Those who when they take with weight from the people they demand full measure. But when they measure them or weigh them they lessen the weight. Do these people not think that they will be resurrected? On a great Day. The Day where the people will stand up for the Lord of all the worlds. No! Verily, the book of the wicked is in *Sijjīn*. And what will make you know what *Sijjīn* is? A recorded book. Woe on that Day to those who reject. Those who reject the Day of Judgment. And no-one rejects it other than a transgressing sinner. When Our verses are recited upon him he says: ‘Stories of the earlier generations.’ No! Rather, their hearts were overcome by what they used to earn. No! On that Day they will verily be veiled from their Lord. Then they will verily burn in Hellfire. Then it will be said: “This is what you used to reject.” (Al-Mutaffifīn 83:1-17)

His Words:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾

“Woe to those who give lesser weight.” In the *ākhirah*. Meaning: They are addressed with woe and destruction in Hellfire. It has

reached me that this was revealed regarding the *mushrikūn* from the people of *Makkah*.

﴿الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ، وَإِذَا كَالَهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾

“Those who when they take with weight from the people they demand full measure. But when they measure them or weigh them they lessen the weight.”

Muhammad said: Woe is a word which is said to everyone who will fall in punishment and destruction. And the *mutaffiffūn* are those who decrease the measurement and weight. And His Words: **“But when they measure them or weigh them.”** Meaning: When they measure for them or they weigh for them. **“They lessen the weight.”**

His Words:

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

“The Day where the people will stand up for the Lord of all the worlds.”

Yahyā: It has reached me that they will stand for a period of three-hundred years before there will be judged between them.

Yahyā: From Khidāsh, from ‘Awf Al-Kūfī, form Al-Hasan who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

مَا طُولُ يَوْمِ الْقِيَامَةِ عَلَى الْمُؤْمِنِينَ إِلَّا كَرَجُلٍ دَخَلَ فِي صَلَاةٍ مَكْتُوبَةٍ فَأَتَمَّهَا وَأَحْسَنَهَا وَأَجْمَلَهَا

“The length of the Day of Resurrection for the muminūn is similar to a man who enters the obligatory prayer and completes it, performs it well and beautifies it.”²⁹

﴿كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ﴾

“No! Verily, the book of the wicked.” The *mushrikūn*. **“Is in Sijjīn.”** The *tafsīr* of Ibn ‘Abbās: He said: I asked Ka’b about His Words: **“Verily, the book of the wicked is in Sijjīn.”** So he said: It is a black stone which is beneath the seventh earth, in which the souls of the *kuffār* are written down.

He said:

﴿وَمَا أَذْرَاكَ مَا سِجِّينٌ﴾

“And what will make you know what Sijjīn is?” Meaning: This is not from that which you and your people used to know about. Then He explained it and said:

﴿كِتَابٌ مَرْفُومٌ﴾

“A recorded book.”

²⁹ I did not find it with this chain of narration, except that Abū Al-Mudhaffar As-Sam’ānī said in his *tafsīr* (6/45) when he mentioned the Day of Resurrection: “And Al-Hasan narrated it as *mursal*, and Abū Sa’īd Al-Khudrī with a connected chain of narration, in some strange narration: ‘Verily, Allāh – the Exalted – will lighten it for the believers, so He will make it as the period of a short obligatory prayer.’” And the *hadīth* of Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhu*) was narrated by Imām Ahmad (3/75), Abū Ya’lā (1390), At-Tabarī in his *tafsīr* (29/82), Ibn Abī Ad-Dunyā in “Al-Ahwāl” (103), Ibn Hibbān in his “Sahīh” (7334), Ibn ‘Adī in “Al-Kāmil” (4/14) and Al-Baghawī in his *tafsīr* (8/221) and “Sharh As-Sunnah” (4318) by way of Dirāj Abū As-Samh, from Abū Al-Haytham, from Abū Sa’īd (*radiAllāhu ‘anhu*). And Al-Haythamī said in “Al-Majma” (10/337): “It was narrated by Ahmad and Abū Ya’lā, and its *isnād* is *hasan*, despite of some weakness in its two narrators.”

﴿وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ﴾

“And no-one rejects it other than a transgressing.” Meaning: An unjust person.

﴿أَثِيمٍ﴾

“Sinner.” Wrongdoer, and that is the *mushrik*.

﴿إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ﴾

“When Our verses are recited upon him he says: ‘Stories of the earlier generations.’” The lies of the earlier generations and their falsehood.

﴿كَلا بَل رَّانَ عَلَىٰ قُلُوبِهِمْ﴾

“No! Rather, their hearts were overcome.” Al-Kalbī said: This means: Their hearts were sealed.

﴿مَا كَانُوا يَكْسِبُونَ﴾

“By what they used to earn.”

Muhammad said: The singular of *asātīr* (stories) is *ustūrah*. And with the people of language they both mean: Deterrence and warning.

﴿كَلا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

“No! On that Day they will verily be veiled from their Lord.” Allāh will veil Himself from the *mushrikūn*, so they will not see Him. As for the *muminūn* then they will see Him every *Jumu’ah* where He will appear to them for them to look at Him.

﴿ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ﴾

“This is what you used to reject.” In *dunyā*. This will be said to the *mushrikūn* when they will be in Hellfire.

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّينَ ۝ وَمَا أَدْرَاكَ مَا عَلَيُّونَ ۝ كِتَابٌ مَرْقُومٌ ۝ يَشْهَدُهُ الْمُقَرَّبُونَ ۝ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝ عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ۝ خِتَامُهُ مِسْكٌ ۝ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝ وَمِرَاجُهُ مِنْ تَسْنِيمٍ ۝ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۝ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۝ وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۝ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ ۝ وَمَا أَرْسَلُوا عَلَيْهِمْ حَافِظِينَ ۝ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝ عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝ هَلْ تُؤِيبُ الْكَفَّارَ مَا كَانُوا يَفْعَلُونَ ۝﴾

"No! Verily, the book of the righteous is in 'Illīyyūn. And what will make you know what 'Illīyyūn is? A recorded book. Those who are brought near will witness it. Verily, the righteous will be in comfort. Upon thrones, they will be looking (around). You will recognize on their faces the brightness of delight. They will be given to drink from a nectar which is sealed. The end of it is musk, and let those who compete, compete for this. And its mix will be from *Tasnīm*. A spring from which those brought near will drink. Verily, those who committed crimes used to laugh at those who believed. And when they passed them by they would wink. And when they returned to their families, they would return in good mood. And when they saw them they would say: 'These people are verily misguided.' But they were not sent as watchers over them. But today those who believe will laugh at the *kuffār*. Upon thrones, they will be looking (around). Are the *kuffār* not recompensed for what they used to do?" (Al-Mutaffifin 83:18-36)

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّينَ﴾

"No! Verily, the book of the righteous is in 'Illīyyūn." The *tafsīr* of Mujāhid: The absolute highest position in the seventh heaven. He said:

﴿وَمَا أَدْرَاكَ مَا عَلَيُّونَ﴾

"And what will make you know what 'Illīyyūn is?" Meaning: You did not know what 'Illīyyūn is before I taught you.

﴿كِتَابٌ مَرْقُومٌ﴾

“A recorded book.” Written. It is written in *‘Illiyūn*.³⁰

﴿يَشْهَدُهُ الْمُقَرَّبُونَ﴾

“Those who a brought near will witness it.” Those brought near (to Allāh) from the inhabitants of the heaven witness the writing of the deeds of the *mumin* when something is written in it. And they testify for them on the Day of Resurrection that these (indeed) are their deeds.

﴿عَلَى الْأَرَائِكِ يَنْظُرُونَ﴾

“Upon thrones, they will be looking (around).” The thrones are beds under covers. Mujāhid said: And they are beds made of pearls and jewels.

﴿يُسْقَوْنَ مِنْ رَحِيقٍ﴾

“They will be given to drink from a nectar.” This means: A drink, and it is alcohol.

﴿مُخْتَمُومٌ خِتَامُهُ مِسْكٌ﴾

“Which is sealed. The end of it is musk.” It will end by that in the last sip.

Muhammad said: This means that when they drink this nectar and that which is in the cup disappears and the drinking stops, then it will be sealed by a taste of musk and its fragrance.

He said:

³⁰ Translator: *Illiyūn* and *Illiyūn* is the same. Its position in the Arabic sentence determines how its ending is pronounced.

﴿وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾

“And let those who compete, compete for this.” In *dunyā* by (performing) righteous deeds.

﴿وَمِزَاجُهُ مِنْ تَسْنِيمٍ﴾

“And its mix will be from *Tasnīm*.” And the mix of this drink will be from *Tasnīm*.

﴿عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ﴾

“A spring from which those brought near will drink.” Qatādah said: Those who are brought near will drink from it unmixed, while it will be mixed for the rest of the people of Paradise.

And *Tasnīm* is the most honorable drink in Paradise.

﴿إِنَّ الَّذِينَ أَجْرَمُوا﴾

“Verily, those who committed crimes.” Committed *shirk*.

﴿كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ﴾

“Used to laugh at those who believed.” In *dunyā*. Meaning: Ridicule (and mock) them.

﴿وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ﴾

“And when they passed them by they would wink.” When the Prophet (*sallAllāhu ‘alayhi wa sallam*) and his companions would pass by the *mushrikūn*, they would say to each other: “Look at these people who left their desires in *dunyā*. With this they claim to seek the enjoyment in *ākhirah*.”

﴿وَإِذَا انْقَلَبُوا﴾

“And when they returned.” This means: The *mushrikūn*.

﴿إِلَىٰ أَهْلِهِمْ﴾

"To their families." In *dunyā*.

﴿انْقَلَبُوا فَاِكْبِهِيْنَ﴾

"They would return in good mood." Meaning: Happy.

﴿وَإِذَا رَأَوْهُمْ﴾

"And when they saw them." (When) they saw the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*).

﴿قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ﴾

"They would say: 'These people are verily misguided.'" They forsake their desires in *dunyā*.

Allāh said:

﴿وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِيْنَ﴾

"But they were not sent as watchers over them." To memorize their deeds. Meaning: The *mushrikūn*.

﴿فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾

"But today those who believe will laugh at the *kuffār*." The *tafsīr* of Al-Hasan: This, by Allāh, is verily the honorable state in which Allāh let the *muminūn* triumph over the *mushrikūn* in *ākhirah*. So they will laugh at them while they are upon their beds looking at how they will be punished, just as the *kuffār* used to laugh at them in *dunyā*, while the Paradise was in the heaven.

Al-Hasan said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

يُجَاءُ بِالْمُسْتَهْزِئِينَ يَوْمَ الْقِيَامَةِ فَيُفْتَحُ لَهُمْ بَابٌ إِلَى الْجَنَّةِ فَيَقَالُ لَهُمْ: ادْخُلُوا فَإِذَا جَاءُوا أُغْلِقَ دُونَهُمْ فَيَرْجِعُونَ ثُمَّ يُدْعَوْنَ فَإِذَا جَاءُوا أُغْلِقَ دُونَهُمْ فَيَرْجِعُونَ فَيُدْعَوْنَ لِيَدْخُلُوا فَإِذَا جَاءُوا أُغْلِقَ دُونَهُمْ حَتَّى إِنَّهُمْ يُدْعَوْنَ فَمَا يَحِثُّونَ مِنَ الْيَأْسِ.

“On the Day of Resurrection those who used to mock (and ridicule) will be brought and a door to Paradise will be opened for them. Then it is said to them: ‘Enter.’ But when they come to it, it will be closed without them (entering) and they will return. Then they are invited (again to enter) and when they come it will be closed without them (entering) and they will return. Then they are invited to enter, but when they come it is closed without them (entering). Until they are called but they do not come because they lost hope.”³¹

His Words:

﴿هَلْ تُوبَ الْكُفَّارُ﴾

“Are the *kuffār* not recompensed.” Are the *kuffār* not punished?

﴿مَا كَانُوا يَفْعَلُونَ﴾

“For what they used to do?” Meaning: They will verily be punished with the worst punishment.

³¹ It was narrated by Ibn Abī Ad-Dunyā in “As-Samt” (285) and Al-Bayhaqī in “Ash-Shu‘ab” by way of Rawh ibn ‘Ubādah, from Al-Mubārak. And it was narrated by Abū Ash-Shaykh in “Tārīkh Asbahān” (49) by way of Abū Hudbah Ibrāhīm ibn Hudbah, from Anas ibn Mālik (radiAllāhu ‘anhu), from the Prophet (sallAllāhu ‘alayhi wa sallam).

The tafsīr of Sūrah (84) Al-Inshiqāq

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿إِذَا السَّمَاءُ انشَقَّتْ، وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ، وَإِذَا الْأَرْضُ مُدَّتْ، وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ، وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ، يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ، فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ، فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا، وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا، وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ، فَسَوْفَ يَدْعُو ثُبُورًا، وَيَصْلَىٰ سَعِيرًا، إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا، إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ، بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا﴾

“When the heaven splits open. And it listened to its Lord, and it must. And when the earth is flattened. And it throws out what is in it and relinquishes. And it listened to its Lord, and it must. O human, you are verily working towards your Lord with an effort, and you will meet it. Then as for the one who is given his book in his right hand. Then he will be held to account with a light reckoning. And he will return to his family happy. And as for the one who is given his book behind his back. Then he will invoke for destruction. And he will burn in a blazing fire. He verily used to be happy with his family. He verily thought that he would not come back. Yes verily! Verily, His Lord was always seeing him.”
(Al-Inshiqāq 84:1-15)

His Words:

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

“When the heaven splits open.” And this is on the Day of Resurrection.

﴿وَأَذْنَتْ لِرَبِّهَا﴾

“And it listened to its Lord.” It listened and obeyed.

﴿وَحَقَّتْ﴾

“And it must.” And it is obligatory upon it to do so.

﴿وَإِذَا الْأَرْضُ مُدَّتْ﴾

“And when the earth is flattened.” It is flattened out as leather is flattened out. And this is when it is exchanged with a white earth which is like silver; no sin has even been committed upon it.

﴿وَأَلْقَتْ﴾

“And it throws out.” Brings out.

﴿مَا فِيهَا﴾

“What is in it.” This means: The dead.

﴿وَتَخَلَّتْ﴾

“And relinquishes.” (Itself) to Allah from them (i.e. handing them over to Allāh), so they end up...³²

﴿وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾

“And it listened to its Lord, and it must.” This is the same as the first.

His Words:

﴿يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا﴾

“O human, you are verily working towards your Lord with an effort.” Meaning: Performing deeds for your Lord.

³² One word is unclear due to poor copying.

“And you will meet it.” And you will meet the reward of those deeds. If they are good then (you will find) good, and if they are evil then (you will find) evil.

Muhammad said: The *kadh* (effort) in the language is the striving and diligence in the work (both) for the sake of *dunyā* and for the sake of *ākhirah*. And the answer to **“Idhā (when)”** is pointed out (by the words): **“And he will meet it.”** The meaning is: When it is the Day of Resurrection, then the human will meet his deeds.

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِۦٓ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

“Then as for the one who is given his book in his right hand. Then he will be held to account with a light reckoning.” ‘Āishah asked the Prophet (*sallAllāhu ‘alayhi wa sallam*) about the one who will be held to account with a light reckoning, so he said:

يُعَرَفُ بِعَمَلِهِ ثُمَّ يَتَجَاوَزُ اللَّهُ عَنْهُ

“He is made aware of his deeds, and then Allāh pardons him.”³³

﴿وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا﴾

“And he will return to his family happy.” To his wives from the *Hūr Al-‘Īn* (maidens of Paradise).

³³ It was narrated by Al-Bukhārī (4939) and Muslim (2876) from ‘Āishah (*radiAllāhu ‘anhā*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“No-one is held to account, except that he will be destroyed.”** She said: I said: “O Messenger of Allāh, may Allāh make me your ransom. Does Allāh – ‘azza wa jalla – not say: **“Then as for the one who is given his book in his right hand. Then he will be held to account with a light reckoning.”**?” He said: **“This is the presentation. Them (and their deeds) are presented (to Allāh). But whoever is questioned in his account, he will be destroyed.”**

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ﴾

“And as for the one who is given his book behind his back.” His left shoulder is taken off and placed behind him, and then he takes his book with it.

﴿فَسَوْفَ يَدْعُو ثُبُورًا﴾

“Then he will invoke for destruction.” In Hellfire. He will say: “*Yā waylāh, yā thuburāh.*”³⁴

﴿وَيَصْلَىٰ سَعِيرًا﴾

“And he will burn in a blazing fire.” Meaning: His punishment will be increased and he will be grilled in Hellfire.

﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾

“He verily used to be happy with his family.” In *dunyā*, and he did not believe in the resurrection.

﴿إِنَّهُ ظَنَّ﴾

“He verily thought.” Assumed.

﴿أَنْ لَّنْ يَحْجُرَ﴾

“That he would not come back.” Meaning: Return to his Lord.

His Words:

﴿بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا﴾

“Yes verily! Verily, His Lord was always seeing him.” Meaning: That He would resurrect him.

³⁴ Translator: He will call for being destroyed and not existing, instead of suffering forever in the burning fire.

﴿فَلَا أُقْسِمُ بِالشَّفَقِ وَاللَّيْلِ وَمَا وَسَقَ وَالْقَمَرِ إِذَا اتَّسَقَ﴾ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۚ فَمَا لَهُمْ لَا يُؤْمِنُونَ ۚ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۚ بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۚ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۚ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝

“But no! I swear by the twilight. And the night and what it envelops. And the moon when it is full. You will verily travel from one stage to another stage. So what is wrong with them, that they do not believe? And when the Qurān is recited upon them they do not perform *sujūd*. Rather, those who disbelieve they deny (the truth). And Allāh knows what they contain. So give them the tidings of a painful punishment. Except those who believe and perform good deeds; they will have a reward without reminding.” (Al-Inshiqāq 84:16-25)

﴿فَلَا أُقْسِمُ بِالشَّفَقِ﴾

“But no! I swear by the twilight.” Meaning: The redness when the sun sets, and what is between *maghrib* and *‘ishā*.

﴿وَاللَّيْلِ وَمَا وَسَقَ﴾

“And the night and what it envelops.” And what it gathers of deeds performed by the creation, of good and bad.

﴿وَالْقَمَرِ إِذَا اتَّسَقَ﴾

“And the moon when it is full.” When it becomes complete and round.

And this is an oath from His Words: **“But no! I swear by the twilight.”** Until this place. He swore by all of this.

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

“You will verily travel from one stage to another stage.” Meaning: From one condition after another condition, in the *tafsīr* of Al-Hasan.

﴿فَمَا لَهُمْ﴾

“So what is wrong with them.” Meaning: The *mushrikūn*.

﴿يُؤْمِنُونَ، وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ﴾

“That they do not believe? And when the Qurān is recited upon them they do not perform *sujūd*.” They do not pray.

﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ﴾

“And Allāh knows what they contain.” Meaning: What they conceal (or hide) in their chests (or hearts).

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

“Except those who believe and perform good deed; they will have a reward.” The reward of Paradise. **“Without reminding.”** The *tafsīr* of Al-Hasan: Which they will not be reminded of with a harmful reminder.³⁵

³⁵ Translator: This means that they will not be reminded of and held to account for the blessing and reward that Allāh gives them in Paradise. A person might do another person a favor, but afterwards he harmfully reminds him about this favor, as if he owns him due to it: “*Have I not helped you with this and that?*” Or: “*Did I not lend you money when you were in need.*” Etc.

The tafsīr of Sūrah (85) Al-Burūj

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالْيَوْمِ الْمَوْعُودِ وَشَاهِدٍ وَمَشْهُودٍ﴾ قُتِلَ أَصْحَابُ الْأُخْدُودِ؛ النَّارِ ذَاتِ الْوُفُودِ إِذْ هُمْ عَلَيْهَا قُعُودٌ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

“By the heaven containing constellations. And the promised Day. And the witness and the witnessed. Destroyed are the companions of the ditch. A fire full of fuel. When they sat around it. And they were witnessing what they were doing to the *muminin*. And they had nothing against them, except that they believed in Allāh, the Mighty, the Praiseworthy. The One to whom the dominion of the heavens and the earth belongs. And Allāh is a Witness over everything. Verily, those who afflicted the *muminin* and the *mumināt*, and after that did not repent, then they will have the punishment of *Jahannam*, and they will have the punishment of burning.” (Al-Burūj 85:1-10)

His Words:

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾

“By the heaven containing constellations.” The *tafsīr* of Al-Hasan: Containing stars.

﴿وَالْيَوْمِ الْمَوْعُودِ﴾

“And the promised Day.” This means: The Day of Resurrection.

﴿وَشَٰهِدٍ﴾

“And the witness.” Meaning: The day of *Jumu’ah*.

﴿وَمَشْهُودٍ﴾

“And the witnessed.” This means: The day of *‘Arafah*. This is the *tafsīr* of Al-Hasan, and he narrated it from the Prophet (*sallAllāhu ‘alayhi wa sallam*).³⁶

His Words:

﴿قُتِلَ أَصْحَابُ الْأُخْدُودِ﴾

“Destroyed.” Cursed.

﴿أَصْحَابُ الْأُخْدُودِ؛ النَّارِ ذَاتِ الْوُقُودِ، إِذْ هُمْ عَلَيْهَا قُعُودٌ، وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ﴾

“Are the companions of the ditch. A fire full of fuel. When they sat around it. And they were witnessing what they were doing to the *muminīn*.” *Al-Ukhdūd* (The ditch) is an opening in the ground, and its plural is *akhādīd*.

Al-Hasan said: The people of the ditch were eighty people made up of both men and women. Then the *mushrikūn* took them, and they dug a hole for them in the ground. Then they ignited a great fire for them. Then ...³⁷ and they began saying to the man and the women among them: “*Either you will leave your religion, or else we will throw you in the fire.*” So he would say: “*I will not leave my religion for anything.*” And he would be thrown in it and burn. (This continued) until they came to all of them (and did the same). Then one woman remained, and she had a young boy with her so she was horrified.

³⁶ I did not find it from the *hadīth* of Al-Hasan. But it was verily narrated from several from the *Sahābah* (*radiAllāhu ‘anhum*) as *marfū’* and *mawqūf*, and as *mursal* from Sa’id ibn Al-Musayyib. See: “*Tafsīr At-Tabarī*” (30/129-130), “*Tafsīr Ibn Kathīr*” (4/491-492) and “*Ad-Durr Al-Manthūr*” (6/369-370).

³⁷ A word was blurred out in the original.

Then they boy said to her: “Go, and do not be a hypocrite.” So she went forth and burned.

Yahyā said: He was small and had not spoken before this. And Mujāhid said: And this was in *Najrān*.

He said:

﴿وَهُمْ عَلَىٰ مَا يَفْعُلُونَ بِالْمُؤْمِنِينَ شُهَدَاءُ﴾

“And they were witnessing what they were doing to the *muminīn*.” Of them burning them with fire.

﴿وَمَا نَقَمُوا مِنْهُمْ﴾

“And they had nothing against them.” They did not hate anything from them.

﴿إِلَّا أَن يُّؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

“Except that they believed in Allāh, the Mighty, the Praiseworthy.” They had not spilled any of their blood or stolen any money from them.

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

“And Allāh is a Witness over everything.” A Witness over every soul by its deeds.

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

“Verily, those who afflicted the *muminīn* and the *mumināt*.” This means: They burned them with fire, in the *tafsīr* of As-Suddī.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْقَوْزُ الْكَبِيرُ﴾
 إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ^{١٢} إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ^{١٣} وَهُوَ الْغَفُورُ الْوَدُودُ^{١٤} ذُو الْعَرْشِ الْمَجِيدُ^{١٥} فَعَالٌ
 لِمَا يُرِيدُ^{١٦} هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ^{١٧} فِرْعَوْنَ وَثَمُودَ^{١٨} بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ^{١٩} وَاللَّهُ مِنْ
 وَرَائِهِمْ مُحِيطٌ^{٢٠} بَلْ هُوَ قُرْآنٌ مَجِيدٌ^{٢١} فِي لَوْحٍ مَحْفُوظٍ^{٢٢} ﴿

“Verily, those who believe and perform good deeds, they will have gardens under which rivers flow. That is the great victory. Verily, the force of your Lord is severe. He verily originates and repeats. And He is the Forgiving, the Loving. The Owner of the Glorious Throne. The One who does whatever He wants. Has the story about the armed forces reached you? *Fir’awn* and *Thamūd*. Rather, those who disbelieve are in denial. And Allāh encompasses them from behind. Rather, this is a glorious Qurān. In a Preserved Tablet.” (Al-Burūj 85:11-22)

Muhammad said:

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾

“Verily, the force of your Lord is severe”, is the answer to:

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾

“By the heaven containing constellations.”

﴿إِنَّهُ هُوَ يُبْدِئُ﴾

“He verily originates.” Meaning: Creates.

﴿وَيُعِيدُ﴾

“And repeats.” Meaning: Resurrects on the Day of Resurrection.

﴿وَهُوَ الْغَفُورُ﴾

“And He is the Forgiving.” Of the sins. And He only forgives for those who believe.

﴿الْوَدُودُ﴾

“The Loving.” The *tafsīr* of Al-Hasan: He shows love to His creation through what He gives them of blessings in ...³⁸ and their provisions, and what He forgives for them of the sins.

﴿ذُو الْعَرْشِ الْمَجِيدُ﴾

“The Owner the Glorious Throne.” The Lord of the Throne. And the *tafsīr* (explanation) of *majīd* (glorious) is *karīm* (honorable).

﴿هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۚ فِرْعَوْنَ وَثَمُودَ﴾

“Has the story about the armed forces reached you? *Fir’awn* and *Thamūd*.” Meaning: It has verily reached you how Allāh destroyed them when they rejected their messengers.

﴿وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ﴾

“And Allāh encompasses them from behind.” For Him to recompense them for their deeds.

Muhammad said: The meaning is: Verily, His Power comprises them. None of them can defeat Him. And this is what Yahyā meant.

﴿بَلْ هُوَ قُرْآنٌ مَجِيدٌ﴾

“Rather, this is a glorious Qurān.” Honorable for Allāh.

﴿فِي لَوْحٍ مَحْفُوظٍ﴾

“In a Preserved Tablet.” And that is *Umm Al-Kitāb* (the mother or head of all books).

³⁸ An unclear word in the original.

The tafsīr of Sūrah (86) At-Tāriq

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالسَّمَاءِ وَالطَّارِقِ، وَمَا أَدْرَاكَ مَا الطَّارِقُ، النَّجْمُ الثَّاقِبُ. إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ، فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ. خُلِقَ مِنْ مَّاءٍ دَافِقٍ، يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ. إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ. يَوْمَ تُبْلَى السَّرَائِرُ، فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ. وَالسَّمَاءِ ذَاتِ الرَّجْعِ، وَالْأَرْضِ ذَاتِ الصَّدْعِ. إِنَّهُ لَقَوْلُ فَصْلٍ. وَمَا هُوَ بِالْهَزْلِ. إِنَّهُمْ يَكِيدُونَ كَيْدًا، وَأَكِيدُ كَيْدًا. فَمَهْلِ الْكَافِرِينَ أَهْمُ لَهُمْ رُؤُودًا﴾

“By the heaven and the *tāriq*. And what will make you know what the *tāriq* is? The piercing star. Verily, every soul has a preserver over it. So let the human look at what he was created from. He was created from a bursting fluid. It comes out from between the back-bone and the ribs. He is verily capable of bringing him back. On the Day where the secrets will be disclosed. So he will have no power and no helper. And by the heaven containing return. And the earth containing cracks. This is verily a decisive statement. And it is not a joke. They are verily plotting a plot. And I am plotting a plot. So give respite to the disbelievers (and) give them a little time.” (At-Tāriq 86:1-17)

His Words:

﴿وَالسَّمَاءِ وَالطَّارِقِ، وَمَا أَدْرَاكَ مَا الطَّارِقُ، النَّجْمُ الثَّاقِبُ﴾

“By the heaven and the *tāriq*. And what will make you know what the *tāriq* is? The piercing star.” And the star in this context (or place) is a gathering of stars. And ‘the piercing’ means the shining (star).

Muhammad said: And this is an oath.

﴿إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ﴾

“Verily, every soul has a preserver over it.” This means: A preserver from the angels who preserves its deeds for it.

Muhammad said: And the star was called *tāriq* because it comes out at night. And everything that comes at night, then it is a *tāriq*.

﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَّاءٍ دَافِقٍ﴾

“So let the human look at what he was created from. He was created from a bursting fluid.” Meaning: A drop of sperm.

Muhammad said: (Regarding) *dāfiq* (bursting), then some people said: It means ejaculated. And other people said: The meaning is: From water containing some powder (or substance).

﴿يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾

“It comes out from between the back-bone and the ribs.” This means: The backbone of the man, and the ribs of the woman which is her upper chest.

Muhammad said: The *tarāib* (ribs) is the place of the necklace on the chest. And the singular is *tarībah*.

﴿إِنَّهُ﴾

“He is verily.” Verily, Allāh is.

﴿عَلَى رَجْعِهِ لَقَادِرٌ﴾

“Capable of bringing him back.” Of resurrecting him after death.

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾

“On the Day where the secrets will be disclosed.” Meaning: They will be examined and exposed. This means: The secrets of the hearts.

﴿فَمَا لَهُ مِنْ قُوَّةٍ﴾

“So he will have no power.” Which he can protect himself with from the punishment of Allāh.

﴿وَلَا نَاصِرٍ﴾

“And no helper.” Who can help him. And this is the *mushrik*.

Then He swore and said:

﴿وَالسَّمَاءِ ذَاتِ الرَّجْعِ﴾

“And by the heaven containing return.” Containing rain; year after year.

﴿وَالْأَرْضِ ذَاتِ الصَّدْعِ﴾

“And the earth containing cracks.” With plants.

﴿إِنَّهُ﴾

“This is verily.” This means: The Qurān.

﴿لَقَوْلٍ فَضْلٍ﴾

“A decisive statement.” The truth.

﴿وَمَا هُوَ بِالْهَزْلِ﴾

“And it is not a joke.” A lie.

Muhammad said: In the language rain was called *raj'* (return), because it comes and returns and reoccurs.

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا﴾

“They are verily plotting a plot.” This means: The *mushrikūn* are plotting against the Prophet (*sallAllāhu 'alayhi wa sallam*).

﴿وَأَكِيدُ كَيْدًا﴾

“And I am plotting a plot.” Meaning: I will punish them in *dunyā* and *ākhirah*.

Muhammad said: **“And I am plotting a plot.”** This means: I will repay them with the punishment for their plotting. And this is the meaning Yahyā believed in.

﴿فَمَهْلِ الْكَافِرِينَ أَهْلُهُمْ رُؤْيَا﴾

“So give respite to the disbelievers (and) give them a little time.” A short (time). And this is a warning. The *tafsīr* of Al-Kalbī: This means: (Until) the day of *Badr*.³⁹

Muhammad said: *Ruwaydan* (a little) is a description of the noun, and the meaning is: Grant them despite by ignoring them a little.

³⁹ Translator: Many from the leaders of the *mushrikūn* from Quraysh died on the day of *Badr*, which is the battle of *Badr*. Among those who died were Abū Jahl, ‘Amr ibn Hishām, Umayyah bin Khalaf and ‘Uthbah ibn Rabi’ah.

The tafsīr of Sūrah (87) Al-A'lā

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى، الَّذِي خَلَقَ فَسَوَّى، وَالَّذِي قَدَّرَ فَهَدَى، وَالَّذِي أَخْرَجَ الْمَرْعَى، فَجَعَلَهُ غُثَاءً أَحْوَى، سَنُفَرِّشُكَ فَلَا تَنْسَى، إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجُحْرَ وَمَا يَخْفَى، وَنُيَسِّرُكَ لِلْيُسْرَى، فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى، سَيَذَكِّرُ مَنْ يَخْشَى، وَيَتَجَنَّبُهَا الْأَشْقَى، الَّذِي يَصْلَى النَّارَ الْكُبْرَى، ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى، قَدْ أَفْلَحَ مَنْ تَزَكَّى، وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى، بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا، وَالْآخِرَةُ خَيْرٌ وَأَبْقَى، إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى، صُحُفِ إِبْرَاهِيمَ وَمُوسَى﴾

“Praise the Name of your Lord the Most High. The One who created and fashioned. And the One who decreed and guided. And the One who brings out the pasture. Then He makes it into dark stubble. We will make you recite so you do not forget. Except what Allāh wants. He verily knows the apparent and what is hidden. And We pave the way to what is easy for you. So remind, if the reminder benefits. The one who fears will be reminded. And it will be avoided by the wretched one. The one who will burn in the greater fire. Then he will not die in it, and he will not live. The one who purifies himself will verily be successful. And he mentions the Name of his Lord and prays. Rather, they prefer the life of *dunyā*. While the *ākhirah* is better and more lasting. Verily, this is in the first scrolls. The scrolls of Ibrāhīm and Mūsā.” (Al-A'lā 87:1-19)

His Words:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

“Praise the Name of your Lord the Most High.” Pray to your Lord the Most High.

﴿الَّذِي خَلَقَ فَسَوَّىٰ، وَالَّذِي قَدَّرَ فَهَدَىٰ﴾

“The One who created and fashioned. And the One who decreed and guided.” Meaning: Decreed for him in his creation (that he would be) a drop of sperm, then a clot of blood, then bones, then flesh, then hair, then He blew the soul into him. He said: **“And guided.”** He clarified the path for him; the path of guidance and the path of misguidance, in the *tafsīr* of Al-Hasan.

﴿وَالَّذِي أَخْرَجَ الْمَرْعَىٰ، فَجَعَلَهُ غُثَاءً أَحْوَىٰ﴾

“And the One who brings out the pasture. Then He makes it into dark stubble.” The *ahwā* (dark) with Al-Hasan is: That which is black from severe greenness. And the *ghuthā* (stubble) is the dry stalks. And this is like His Words:

﴿فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ﴾

“Then it became dry stalks scattered by the wind.”

(Al-Kahf 18:45)

Meaning: Then it became dry stalks after it was green.

Muhammad said: The *huwwah* is black, and therefore the severe greenness was called *ahwā*, because it inclines towards black. And the *ghutā* in the language of the Arabs is what you see upon running waters.

His Words:

﴿سَنُقْرِئُكَ فَلَا تَنْسَىٰ، إِلَّا مَا شَاءَ اللَّهُ﴾

“We will make you recite so you do not forget. Except what Allāh wants.” This is that when the Qurān would be revealed upon him, the Prophet (*sallAllāhu ‘alayhi wa sallam*) would begin reciting it and practice himself in it out of fear that he would forget (it). And His Words: **“Except what Allāh wants.”** This is like His Words:

﴿مَا نُنْسِخْ مِنْ آيَةٍ أَوْ نُنسِهَا﴾

“We do not abrogate any *āyah* (verse) or cause it to be forgotten.” (Al-Baqarah 2:106)

Where Allāh causes His Prophet to forget.

Muhammad said: **“So you do not forget.”** This means: So you will not forget as long as this is not the intended.

His Words:

﴿إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى﴾

“He verily knows the apparent.” The outer state. **“And what is hidden.”** The secret.

﴿وَنُيَسِّرُكَ لِلْيُسْرَى﴾

“And We pave the way to what is easy for you.” For the deeds of Paradise.

﴿فَذَكِّرْ﴾

“So remind.” Meaning: (Remind) by the Qurān.

﴿إِنْ نَفَعَتِ الذِّكْرَى﴾

“If the reminder benefits.” Meaning: The reminder only will benefit those who accept it.

﴿سَيَذَكَّرُ مَنْ يَخْشَى﴾

“The one who fears will be reminded.” (Fears) Allāh.

﴿وَيَتَجَنَّبُهَا﴾

“And it will be avoided by.” The reminder will be avoided.

﴿الْأَشَقَى﴾

“The wretched one.” This means: The *mushrik*.

﴿الَّذِي يَصُلِّي النَّارَ الْكُبْرَى﴾

“The one who will burn in the greater fire.” And that is the fire of *Jahannam* (Hellfire). And the minor (fire) is the fire in *dunyā*.

﴿ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى﴾

“Then he will not die in it.” So he can rest. **“And he will not live.”** A life that benefits him.

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

“The one who purifies himself will verily be successful. And he mentions the Name of his Lord and prays.” And the prayer at that time was two *rak'ah* in the morning and two *rak'ah* in the evening.

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا﴾

“Rather, they prefer the life of *dunyā*.” He says this about the *mushrikūn*. Meaning: You claim that the *dunyā* is everlasting and that the *ākhirah* will not happen.

﴿وَالْآخِرَةُ خَيْرٌ﴾

“While the *ākhirah* is better.” Than the *dunyā*.

﴿وَأَبْقَى﴾

“And more lasting.” Meaning: The *dunyā* will not last forever, while the *ākhirah* is everlasting. Meaning: In this Paradise.

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَى﴾

“Verily, this is in the first scrolls. The scrolls of Ibrāhīm and Mūsā.” The *tafsīr* of some of them: He says in it (i.e. these scrolls): Verily, the *ākhirah* is better than the *dunyā* and more lasting.

The tafsīr of Sūrah (88) Al-Ghāshiyah

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ، وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ، عَامِلَةٌ نَاصِبَةٌ، تَصْلَى نَارًا حَامِيَةً؛ تُسْقَى مِنْ عَيْنٍ آنِيَةٍ؛ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ، لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ، وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ، لِسَعْيِهَا رَاضِيَةٌ، فِي جَنَّةٍ عَالِيَةٍ، لَا تَسْمَعُ فِيهَا لَاغِيَةً، فِيهَا عَيْنٌ جَارِيَةٌ، فِيهَا سُرُرٌ مَرْفُوعَةٌ، وَأَكْوَابٌ مَوْضُوعَةٌ، وَنَمَارِقُ مَصْفُوفَةٌ، وَزُرَّاقِي مَبْثُوثَةٌ﴾

“Has the news about *Al-Ghāshiyah* (the Overwhelming) reached you? On that Day some faces will be lowered. Working (and) exhausted. They will burn in an intensely hot fire. They will be given to drink from a boiling spring. They will have no food, except from *dari*’ (a bitter thorny plant). It does not nourish, nor does it suffice against hunger. (And) some faces on that Day will be joyful. With their striving they are pleased. In an uplifted Paradise. Therein they will not hear foolish talk. In it there is a running spring. In it there are uplifted beds. And cups that are put in place. And pillows that are lined up. And carpets that are spread out.” (Al-Ghāshiyah 88:1-16)

His Words:

﴿هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ﴾

“Has the news about *Al-Ghāshiyah* reached you?” This means: The news about the resurrection has verily reached you – in the *tafsīr* of Al-Hasan – where the people will become overwhelmed (or unconscious) due to their punishment and torment.

﴿وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ﴾

“On that Day some faces will be lowered.” Humiliated. This means: The faces of the people of Hellfire.

﴿عَامِلَةٌ نَاصِبَةٌ﴾

“Working (and) exhausted.” They committed *kufr* to Allāh in *dunyā*, so He caused them to work and be exhausted in Hellfire.

﴿تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ﴾

“They will be given to drink from a boiling spring.” So hot that it cannot get any hotter.

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ﴾

“They will have no food, except from *darī’* (a bitter thorny plant).” Al-Kalbī said: A plant that grows in the spring. Then when it becomes summer it goes dry. So its name when it has its leaves is *shibriq*, and when the leaves fall off, it is (called) *darī’*. And the camel eats it when it is green, but when it dries out, it no longer eats from it.

﴿وَجُوهٌ يُّوَمِّدُ نَاعِمَةٌ﴾

“(And) some faces on that Day will be joyful.” And they are the people of Paradise.

﴿لَسَعِيهَا﴾

“With their striving.” With the reward for their deeds.

﴿رَاضِيَةٌ﴾

“They are pleased. In an uplifted Paradise.” In the heaven.

﴿لَا تَسْمَعُ فِيهَا لَاغِيَةً﴾

“Therein they will not hear foolish talk.” This means: Nonsense.

﴿فِيهَا عَيْنٌ جَارِيَةٌ﴾

“In it there is a running spring.” The group of springs, and they are rivers.

﴿فِيهَا سُرُرٌ مَرْفُوعَةٌ﴾

“In it there are uplifted beds.” High up.

﴿وَأَكْوَابٌ مَوْضُوعَةٌ﴾

“And cups that are put in place.” And that is the round cup with a short neck and a short handle.

﴿وَنَمَارِقُ مَصْفُوفَةٌ﴾

“And pillows that are lined up.” They are the cushions.

﴿وَزَرَائِبُ﴾

“And carpets.” They are the rugs.

﴿مَبْنُوتَةٌ﴾

“That are spread out.” Rolled out. It has reached us that they are braided with pearls and jewels.

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾^{١٧} وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ^{١٨} وَإِلَى الْجِبَالِ كَيْفَ
 نُصِبَتْ^{١٩} وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ^{٢٠} فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ^{٢١} لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ^{٢٢} إِلَّا مَنْ
 تَوَلَّى وَكَفَرَ^{٢٣} فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ^{٢٤} إِنَّ إِلَيْنَا إِيَابَهُمْ^{٢٥} ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ^{٢٦}

“Do they not look at how camel was created? And at the heaven how it was raised high? And at the mountains how they were established? And at the earth how it was levelled out. So remind; you are only a reminder. You are not a dictator over them. Except those who turn away and commits *kufur* (i.e. rejects). Then Allāh will punish him with the greatest punishment. Verily, their return is up to Us. Then it is verily upon Us to hold them to account.” (Al-Ghāshiyah 88:17-26)

And His Words:

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾

“Do they not look at how camel was created?”

Muhammad said: It was said: He meant that it gets up by its hind legs when it is kneeling down. And it is the only one from all of the animals that does this.

﴿وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ﴾

“And at the heaven how it was raised high?” Between you and it there is (a travel distance of) five-hundred years.

﴿وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ﴾

“And at the mountains how they were established?” Affixed...⁴⁰

⁴⁰ One word is blurred out in the original.

﴿وَالِىَ الْأَرْضِ كَيْفَ سُطِحَتْ﴾

“And at the earth how it was levelled out.” He says: Do they not look at all this, so that they know that the One who created all of these things is capable of resurrecting them on the Day of Resurrection.

﴿لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾

“You are not a dictator over them.” Meaning: A commander who forces them to *īmān* (belief).

﴿إِلَّا مَنْ تَوَلَّى وَكَفَرَ﴾

“Except those who turn away and commits *kufṛ* (i.e. rejects).” Meaning: Leave him to Allāh. And this was before he was commanded to fight against them.

﴿فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ﴾

“Then Allāh will punish him with the greatest punishment.” *Jahannam*.

﴿إِنَّ إِلَيْنَا إِيَابَهُمْ﴾

“Verily, their return is up to Us.” Bringing them back...⁴¹

﴿ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾

“Then it is verily upon Us to hold them to account.” This means: To recompense them, in the *tafsīr* of As-Suddī...⁴²

⁴¹ Two words are blurred out in the original.

⁴² Five words are blurred out in the original.

The tafsīr of Sūrah (89) Al-Fajr

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالْفَجْرِ، وَلَيَالٍ عَشْرٍ، وَالشَّفْعِ وَالْوَتْرِ، وَاللَّيْلِ إِذَا يَسْرِ، هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ، أَلَمْ تَرَ
كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ، إِرَمَ ذَاتِ الْعِمَادِ، الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ، وَثَمُودَ الَّذِينَ جَابُوا
الصَّخْرَ بِالْوَادِ، وَفِرْعَوْنَ ذِي الْأَوْتَادِ، الَّذِينَ طَعَوْا فِي الْبِلَادِ، فَأَكْثَرُوا فِيهَا الْفُسَادَ، فَصَبَّ
عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ، إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾

“By the dawn. And the ten nights. And the even and the odd. And the night when it passes. Is there in this (sufficient) oath for the one with sense? Have you not seen how Allāh dealt with ‘Ād? Iram, which had high pillars. The likes of which had not been created in the lands. And Thamūd; those who cut the stones in the valley. And Fir’awn, owner of the pegs. Those who transgressed in the lands. So they caused much corruption therein. So your Lord poured upon them a lash of punishment. Verily, your Lord is always watching.” (Al-Fajr 89:1-14)

His Words:

﴿وَالْفَجْرِ، وَلَيَالٍ عَشْرٍ﴾

“By the dawn. And the ten nights.” The (first) ten of *Dhūl-Hijjah* are days which Allāh ennobled.

﴿وَالشَّفْعِ وَالْوَتْرِ﴾

“And the even and the odd.” The *tafsīr* of Qatādah: The even is the creation, and the odd is Allāh the Exalted.

﴿وَاللَّيْلِ إِذَا يَسْرِ﴾

“And the night when it passes.” When it departs. And all of this is an oath.

Then He said:

﴿هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ﴾

“Is there in this (sufficient) oath for the one with sense?”

Understanding (or intellect). He says: In all of this there is an oath for the one who understands. And the answer to the oath is:

﴿إِنَّ رَبَّكَ لَبَاِئِرْصَادٌ﴾

“Verily, your Lord is always watching.”

His Words:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِزْمَ﴾

“Have you not seen how Allāh dealt with ‘Ād? Iram.” This is from the aspect of informing. Meaning: He destroyed them when they rejected their messengers. And **“Iram.”** In the *tafsīr* of some of them: A tribe from (the people of) ‘Ād.

Muhammad said: *Iram* is in the place of *khafd* (i.e. it should have been with *kasrah*), but it was not changed because it is a name of the tribe.

﴿ذَاتِ الْعِمَادِ﴾

“Which had high pillars.” The *tafsīr* of Al-Hasan: Which had high buildings.

﴿الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ﴾

“The likes of which had not been created in the lands.” This means: ‘Ād; in their height and their bodies.

﴿وَتَمُودَ﴾

“And Thamūd.” Meaning: And how He dealt with *Thamūd*. He destroyed them when they rejected their messengers.

﴿الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ﴾

“Those who cut the stones in the valley.” They cut it (means): They carved them out and made them into homes.

﴿وَفَرَعُونَ ذِي الْأَوْتَادِ﴾

“And Fir’awn, owner of the pegs.” Meaning: And how *Fir’awn* – the owner of pegs – was dealt with: He destroyed him by drowning. And whenever he (i.e. *Fir’awn*) would get angry with someone he would drive four pegs into the ground through his two hand and two feet, in the *tafsīr* of Qatādah.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ﴾

“So your Lord poured upon them a lash of punishment.” Some type of punishment, so he destroyed (or killed) them.

﴿إِنَّ رَبَّكَ لَبَالْمُرْصَادِ﴾

“Verily, your Lord is always watching.” This is the answer to the oath.

﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ۝ كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ۝ وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ ۝ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ۝ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۝﴾

“And as for the human when his Lord tests him and honors him and blesses him, then he says: ‘My Lord has honored me.’ But as for when He tests him and constrains his provision for him, then he says: ‘My Lord has humiliated me.’ No! Rather, you do not honor the orphan. And you do not encourage feeding the poor person. And you eat the inheritance in order to gather. And you love the wealth with an immense love. No! When the earth is demolished with a complete demolition. And your Lord comes, and the angels in row after row. And on that Day Hellfire will be brought. On that Day the human will remember, but how will that remembrance be for him?” (Al-Fajr 89:15-23)

﴿فَأَمَّا الْإِنْسَانُ﴾

“And as for the human.” And this is the *mushrik*.

﴿إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ﴾

“When his Lord tests him and honors him and blesses him.”
When He gives him generously from the (provisions in) *dunyā*.

﴿فَيَقُولُ رَبِّي أَكْرَمَنِ﴾

“Then he says: ‘My Lord has honored me.’” Meaning: He has preferred me.

﴿وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ﴾

“But as for when He tests him and constrains.” Diminishes.

﴿عَلَيْهِ رِزْقُهُ فَيَقُولُ رَبِّي أَهَانَنِ﴾

“His provision for him, then he says: ‘My Lord has humiliated me.’ No!” Al-Hasan said: He declared them both as liars by His statement: **“No.”** And the meaning of it is: I did not honor him with riches, nor did I humiliate him with poverty.

﴿كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ﴾

“Rather, you do not honor the orphan.” He says this to the *mushrikūn*.

﴿وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ﴾

“And you do not encourage feeding the poor person.” And this is that the *mushrikūn* used to say:

﴿أَنْظِعُمْ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ﴾

“Should we feed the one whom if Allāh wanted He had fed him?”
(Yā-Sīn 36:47)

﴿وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا﴾

“And you eat the inheritance in order to gather.” Meaning: You do not care if it is *halāl* or *harām*.

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

“And you love the wealth with an immense love.” Much (love).

﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا﴾

“No! When the earth is demolished with a complete demolition.”
Meaning: It becomes levelled with the ground.

Muhammad said: The meaning of *dukkat* (demolished) is: Its mountains and hills are crushed so it becomes flat and level.

“And your Lord comes, and the angels in row after row.” The *tafsīr* of As-Suddī: This means: The rows of the angels from every heaven by themselves.

Yahyā said: And a man from the people of *Kūfah* narrated to me, from Layth, from Sharh ibn Hawshab who said: When it is the Day of Resurrection, the earth will be spread out as a piece of leather from ‘*Ukādh*⁴³ is spread out. Then Allāh will gather all of the creation from *jinn* and humans there. Then they will take their places in the rows from the earth. Then the inhabitants of the lowest heaven will descend, equally (in numbers) to those who are on earth. And along with them are the same (number) as all of the *jinn* and humans. Then when they (i.e. the angels) are in front of all the creations the earth will light up due to their faces, and the inhabitants of earth will fall down in *sujūd*. And they (i.e. *jinn* and humans) will say: “*Is our Lord among you?*” They will answer: “*He is not among us, but He is coming.*” Then they will take their places in the rows on earth. Then the inhabitants of the second heaven will descend who will be equal (in numbers) with those who were on earth from *jinn* and humans and (also) the angels who descended before them. And the same as them (i.e. their numbers combined) along with them. Until they reach the place of their companions, then the earth lights up due to their faces and the inhabitants of earth fall down in *sujūd*. They will say: “*Is our Lord among you?!*” They will answer: “*He is not among us, but He is coming.*” Then they will take their places in the rows on earth. Then the inhabitants of the third heaven will descend who will be equal (in numbers) with those who were on earth from *jinn* and humans and (also) the angels who descended before them. And the same as them (i.e. their numbers combined) along with them. Until they reach the place of their companions, then the earth lights up due to their faces and the inhabitants of earth fall down in *sujūd*. They will say: “*Is our Lord*

⁴³ Translator: ‘*Ukādh*: A market from the markets of the Arabs.

among you?!" They will answer: "He is not among us, but He is coming." And the inhabitants of the fourth heaven will descend, in the same multiplied numbers as them (i.e. the previously mentioned). Then the inhabitants of the fifth heaven will descend, in the same multiplied numbers as this. Then the inhabitants of the sixth heaven will descend, in the same multiplied numbers as this. Then the inhabitants of the seventh heaven will descend, in the same multiplied numbers as this. Until *Al-Jabbār – tabāraka wa ta'ālā* – descends. He said:

﴿وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ﴾

"And on that Day eight (angels) will carry the Throne of your Lord." (Al-Hāqqah 69:17)

The angels will carry Him upon their shoulders, with support, power, grace and beauty. Until He sits upon the *Kursī* and calls out with His Voice:

﴿لِمَنِ الْمُلْكُ الْيَوْمَ﴾

"To whom belongs the dominion today?" (Ghāfir 40:16)

And no-one will answer Him, so He will answer Himself:

﴿لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۖ الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ﴾

“To Allāh, the One, the Subduer. Today every soul will be recompensed for what it has earned. There is no injustice today. Verily, Allāh is swift in account.” (Ghāfir 40:16-17)⁴⁴

And His Words:

﴿وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ﴾

“And on that Day Hellfire will be brought.”

Yahyā: From Abān ibn Abī ‘Ayyāsh, from Abū Al-‘Āliyah, from Ubayy ibn Ka’b who said: The Lord will come on the Day of Resurrection with the angels from the seventh heaven. They are the *Kurūbiyyūn*, and no-one knows their number besides Allāh. Then Paradise will be brought with its doors opened, and every righteous and wicked person will see it. Upon it are angels of mercy. Until it is placed to the right of the Throne, and its scent can be smelled from a distance of five hundred years. He said: And Hellfire is brought while bound in seventy-thousand reins (or bridles). Every rein is led by seventy-thousand angels. Its doors will be chained, and upon it are black angels who carry with them long chains, heavy shackles, garments of tar and pieces of fire. Their eyes verily flash like lightning, and their faces have flares like fire. Their sights are lowered and they do not look at the Owner of the Throne,

⁴⁴ Narrated by Abū Ash-Shaykh in “Al-‘Adhamah” (484), and from him Abū Nu’aym ibn “Al-Hilyah” (1/61-62).

And it was narrated by Ibn Al-Mubārak in “Az-Zuhd” – the *zawā'id* of Nu’aym ibn Hammād (253) – and Al-Hārith ibn Abī Usāmah in the *zawā'id* of his “Musnad” (1129), At-Tabarī in his *tafsīr* (30/185-186) and Abū Nu’aym in “Al-Hilyah” (1/62), by way of ‘Awf, from Abū Al-Minhāl, from Shahr ibn Hawshab, from Ibn ‘Abbās (*radī Allāhu ‘anhu*).

Ibn Hajr said in “Al-Matālib Al-‘Aliyah” (5/109): “This is *mawqūf*, and its *isnād* is *hasan*.”

And Al-Būsīrī said in “Ittihāf Al-Khiyarah” (8/162): “It was narrated by Al-Hārith ibn Abī Usāmah as *mawqūf* with a *hasan isnād*.”

due to veneration of Him. Then when Hellfire is brought near, and there is a distance between it and the created beings of five-hundred years, it lets out a deep breath. There is no-one present, except that he falls down on his knees and he starts trembling and his heart is stuck in his throat, so it does not go out (of his body) and it does not return to its place. And that is His Words:

﴿إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ﴾

“When the hearts will be choking in the throats.” (Ghāfir 40:18)

Then Ibrāhīm calls out: “My Lord, do not destroy me due to my mistake.” And Nūh and Yūnus will (also) call out. And Hellfire is placed to the left of the Throne. Then the scale is brought and it is placed in front of *Al-Jabbār – tabāraka wa ta’ālā* – and then the created beings are called for the reckoning (or account).⁴⁵

His Words:

﴿يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ﴾

“On that Day the human will remember.” Meaning: He will repent. And this is the *mushrik*.

﴿وَأَنَّى لَهُ الذِّكْرَى﴾

“But how will that remembrance be for him?” Meaning: And how will he have a repentance (which will benefit him) when it will not be accepted from him on the Day of Resurrection.

⁴⁵ Abān ibn Abī ‘Ayyah is *matrūk* (left in *hadīth*), and I did not find this narration from this aspect. And Allāh knows best.

﴿يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي﴾، فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا، وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا، يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ، ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً، فَادْخُلِي فِي عِبَادِي، وَادْخُلِي جَنَّاتٍ.

“He will say: ‘I wish I had sent (good deeds) forth for my life. And on that Day no-one will punish as His punishment. And no-one will chain as His chains. O you peaceful soul. Return to your Lord while being pleased (and while He is) pleased with (you). So enter among My slaves. And enter My Paradise.” (Al-Fajr 89:24-30)

﴿يَقُولُ يَا لَيْتَنِي قَدَّمْتُ﴾

“He will say: ‘I wish I had sent (good deeds) forth.” In *dunyā*.

﴿لِحَيَاتِي﴾

“For my life.” After death. He wishes that he would have believed in *dunyā*, so he could live in Paradise.

﴿فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا، وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا﴾

“And on that Day no-one will punish as His punishment. And no-one will chain as His chains.” He says: No-one punishes with the punishment of Allāh, and no-one enchains with the chains of Allāh.

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾

“O you peaceful soul.” And that is the *mumin*; his soul is peaceful and safe.

﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً﴾

“Return to your Lord while being pleased.” It is verily pleased with the reward.

﴿مَرْضِيَّةٌ﴾

“(And while He is) **pleased with** (you).” He is verily pleased with you.

﴿فَادْخُلِي فِي عِبَادِي﴾

“**So enter among My slaves.**” The *tafsīr* of As-Suddī: With my slaves.

﴿وَادْخُلِي جَنَّتِي﴾

“**And enter My Paradise.**”

The tafsīr of Sūrah (90) Al-Balad

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿لَا أُقْسِمُ بِهَذَا الْبَلَدِ، وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ، وَوَالِدٍ وَمَا وَلَدَ، لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ، أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ، يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا، أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ، أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ، وَلِسَانًا وَشَفَتَيْنِ، وَهَدَيْنَاهُ النَّجْدَيْنِ، فَلَا اقْتَحَمَ الْعَقَبَةَ، وَمَا أَدْرَاكَ مَا الْعَقَبَةُ، فَكُ رَقَبَةً، أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ، يَتِيماً ذَا مَقْرَبَةٍ، أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ، ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ، أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ، وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ، عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ﴾

“No! I swear by this city. And you are free in this city. And by the parent and what he begot. We verily created the human (to be) in hardship. Does he think that no-one is capable over him? He says: ‘I have spent abundant wealth.’ Does he think that no-one sees him? Have We not given him two eyes? And a tongue and two lips? And We guided him to the two ways? But he has not struggled with the ‘*aqabah*’ (obstruction). And what will make you know what the ‘*aqabah*’ is? Freeing a neck (i.e. slave). Or feeding (someone) on a day of hunger. An orphaned relative. Or a poor person in need. Then he was from those who believed and advised each other to patience and advised each other to compassion. Those are the companions of right hand. And those who reject Our verses, they are the companions of the left hand. Upon them will be a locking fire.” (Al-Balad 90:1-20)

His Words:

﴿لَا أُقْسِمُ﴾

“No! I swear.” Meaning: I swear.

﴿بِهَذَا الْبَلَدِ﴾

“By this city.” Meaning: *Makkah*.

﴿وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ﴾

“And you are free in this city.” And this is that *Makkah* was made allowed for him at a time during the day of *Al-Fath* (i.e. the opening of *Makkah*).

The *tafsīr* of Mujāhid: You will not be blamed for what you do in it, and there is not upon you (of rights and obligations) what is upon the people.

﴿وَوَالِدٍ﴾

“And by the parent.” This means: *Ādam*.

﴿وَمَا وَلَدٌ﴾

“And what he begot (of children).” And all of this is an oath.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

“We verily created the human (to be) in hardship.” The *tafsīr* of Qatādah: He suffers (or struggles) with the work of *dunyā*, and if he is a *mumin* he also suffers (or struggles) with the work for *ākhirah*.

﴿أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ﴾

“Does he think that no-one is capable over him?” Meaning: That Allāh is not capable over him. And this is the *mushrik* who thinks that Allāh will not resurrect him after death.

﴿يَقُولُ أَهْلَكْتُ مَا لَا لُبًّا﴾

“He says: ‘I have spent abundant wealth.’” Much (wealth). Meaning: I have eaten and wasted, and who is going to hold me to account? In the *tafsīr* of Mujāhid.

Muhammad said: *Lubadan* (abundant) is from *talbīd* (compressing), as if some of it is on top of the other.

﴿أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ﴾

“Does he think that no-one sees him?” Meaning: That Allāh did not see him when he wasted that wealth. Meaning: Yes, Allāh verily saw him.

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۚ وَلِسَانًا وَشَفَتَيْنِ﴾

“Have We not given him two eyes? And a tongue and two lips?” So the One who gave (or created) this is verily capable of resurrection him and holding him to account.

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

“And We guided him to the two ways?” Meaning: We opened his eyes to the two paths: The path of guidance and the path of misguidance.

﴿فَلَا اقْتَحَمَ الْعَقَبَةَ﴾

“But he has not struggled with the ‘aqabah (obstruction).” Meaning: He never gave effort in something hard. And this is an information. Meaning: He did not do it.

He said:

﴿وَمَا أَدْرَاكَ مَا الْعَقَبَةُ﴾

“And what will make you know what the ‘aqabah is?” He says this to the Prophet (*sallAllāhu ‘alayhi wa sallam*). Meaning: You did not know before I taught you what the ‘aqabah is.

﴿فَكَرَّبَهُ رَبِّهِ﴾

“Freeing a neck (i.e. slave).”Meaning: Freeing a person from slavery.

﴿أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ﴾

“Or feeding (someone) on a day of hunger.” Famine (or shortage).

﴿يَتِيمًا ذَا مَقْرَبَةٍ﴾

“An orphaned relative.” Kinship.

﴿أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾

“Or a poor person in need.” The one who is covered in dust due to neediness, in the *tafsīr* of Al-Hasan.

Al-Hasan said: Allāh – ‘azza wa jalla – verily knew that some people were doing these things which He mentioned, while they were not seeking Allāh with it and were not *muminūn*. So He stipulated the condition and said:

﴿ثُمَّ كَانَ﴾

“Then he was.” The one who did this.

﴿مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ﴾

“From those who believed and advised each other to patience.” In what Allāh commanded them to do and in what He prohibited them from.

﴿وَتَوَاصَوْا بِالْمَرْحَمَةِ﴾

“And advised each other to compassion.” To showing mercy in what is between them.

Muhammad said: *Thumma* (then) here, is with the meaning of ‘and’.

﴿أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ﴾

“Those are the companions of right hand.” The people of the success for themselves, and they are the people of Paradise.

Yahyā: From Mubārak ibn Fadālāh, from Al-Hasan who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً فَهِيَ فِكَائُهُ مِنَ النَّارِ

“Whoever frees a mumin (i.e. believing) neck (i.e. a slave), then this is his ransom from Hellfire.”⁴⁶

Yahyā: From Al-Jārūd, from ‘Atiyyah Al-‘Awfī, from Abū Sa’īd Al-Khudrī who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

أَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ثَمَارِ الْجَنَّةِ

“Whoever Muslim feeds a Muslim while he is hungry, then Allāh will feed him from the fruits of Paradise on the Day of Resurrection.”⁴⁷

⁴⁶ Narrated by Ahmad (17326), Ar-Rūyānī in “Al-Musnad” (241) and Al-Hākim (2841), from ‘Uqbah ibn ‘Āmir, from the Prophet (sallAllāhu ‘alayhi wa sallam) with the same wording.

Al-Haythamī said in “Majma’ Az-Zawāid” (4/242): “It was narrated by Ahmad, Abū Ya’lā and At-Tabarānī, and its narrators are narrators of saḥīḥ, except Qays Al-Judhamī, but no-one declared him weak.”

⁴⁷ Narrated by Abū Ya’lā (1111), At-Tirmidhī (2449) and Ibn Abī Ad-Dunyā in “Qadā Al-Hawāij” (31). At-Tirmidhī said: “This ḥadīth is gharīb. And this was verily narrated from ‘Atiyyah, from Abū Sa’īd as mawqūf, and this is the most correct for us and the most likely.”

And Ibn Abī Hātim said in “Al-‘Ilal” (2/171 no.2007): “I asked my father about the ḥadīth narrated by Zuhayr, from Sa’d At-Tāī Abū Mujāhid, from ‘Atiyyah, from Abū Sa’īd who said: ‘Whoever mumin gives another mumin to drink while he is thirsty, then Allāh will give him to drink from the sealed nectar. And whoever feeds a mumin. And whoever clothes a mumin...’ The ḥadīth. Then it was said to my father: Hishām ibn Hassan, from Al-Jārūd, from ‘Atiyyah, from Abū Sa’īd, from the Prophet (sallAllāhu ‘alayhi wa sallam). My father said: ‘The saḥīḥ (correct) is the mawqūf. The memorizers do not ascribe it to the Prophet (sallAllāhu ‘alayhi wa sallam).’”

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ﴾

“And those who reject Our verses, they are the companions of the left hand.” The companions of calamity upon themselves. And they are the people of Hellfire.

﴿عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ﴾

“Upon them will be a locking fire.”

The tafsīr of Sūrah (91) Ash-Shams

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالشَّمْسُ وَضُحَاهَا ۝ وَالْقَمَرِ إِذَا تَلَاهَا ۝ وَالنَّهَارِ إِذَا جَلَّاهَا ۝ وَاللَّيْلِ إِذَا يَغْشَاهَا ۝ وَالسَّمَاءَ وَمَا بَنَاهَا ۝ وَالْأَرْضَ وَمَا طَحَاهَا ۝ وَنَفْسٍ وَمَا سَوَّاهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۝ إِذِ انْبَعَثَ أَشْقَاهَا ۝ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ۝ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ۝ وَلَا يَخَافُ عُقْبَاهَا ۝﴾

“By the sun and its brightness. And the moon when it follows it. And the day when it reveals it. And the night when it covers it. And the heaven and what built it. And the earth and what spread it evenly. And a soul and what fashioned it. Then He inspired it to its wickedness and its righteousness. Verily, successful is the one whom He purifies. And unsuccessful is the one whom He corrupts. *Thamūd* rejected due to their transgression. When the most wicked of them was sent forth. So the messenger of Allāh said to them: ‘The camel of Allāh and its drinking.’ But they rejected him and they slaughtered it, so their Lord destroyed them due to their sin and levelled them. And He does not fear the consequences of it.” (Ash-Shams 91:1-15)

His Words:

﴿وَالشَّمْسُ وَضُحَاهَا﴾

“By the sun and its brightness.” Meaning: And its light.

﴿وَالْقَمَرِ إِذَا تَلَاهَا﴾

“And the moon when it follows it.” When it comes after it on the night of new moon.

﴿وَالنَّهَارِ إِذَا جَلَّاهَا﴾

“And the day when it reveals it.” Meaning: It makes the darkness of the night disappear.

﴿وَاللَّيْلِ إِذَا يَغْشَاهَا﴾

“And the night when it covers it.” When it covers the sun and makes it disappear.

﴿وَالسَّمَاءِ وَمَا بَنَاهَا﴾

“And the heaven and what built it.” Meaning: And the One who built it. He swore by the heaven and by Himself.

﴿وَالْأَرْضِ وَمَا طَحَاهَا﴾

“And the earth and what spread it evenly.” Meaning: By the One who flattened it. This means: Himself.

﴿وَنَفْسٍ وَمَا سَوَّاهَا﴾

“And a soul and what fashioned it.” Meaning: By the One who fashioned it. Meaning: Himself.

﴿فَالْهَمَّهَا فُجُورَهَا وَتَقْوَاهَا﴾

“Then He inspired it to its wickedness and its righteousness.” Allāh clarified the wickedness and the righteousness for it.

﴿قَدْ أَفْلَحَ مَنْ رَزَّاهَا﴾

“Verily, successful is the one whom He purifies.” Meaning: The one whose soul Allāh purifies, so He guides it.

﴿وَقَدْ خَابَ مَنْ دَسَّاهَا﴾

“And unsuccessful is the one whom He corrupts.” Meaning: The one whose soul Allāh makes corrupt. Meaning: Makes it wretched.

Muhammad said: The meaning is: He makes it insignificant and despicable.

Yahyā said: All of this is an oath; from the beginning of the *Sūrah* until this place.

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا﴾

“Thamūd rejected due to their transgression.” Meaning: Due to its tyranny (or oppression). And the oath was made upon this.

﴿إِذِ انْبَعَثَ أَشْقَاهَا﴾

“When the most wicked of them was sent forth.” And he is Ahmar Thamūd who was the one who slaughtered the camel. And the *tafsīr* of this has gone forth in *Sūrah Hūd*.

﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا﴾

“So the messenger of Allāh said to them: ‘The camel of Allāh and its drinking.’” Meaning: Avoid the camel of Allāh and do not harm it. And avoid its drinking; do not prevent it from it.

﴿فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا﴾

“But they rejected him and they slaughtered it, so their Lord destroyed them due to their sin and levelled them.” (All equally) in punishment.

﴿وَلَا يَخَافُ عُقْبَاهَا﴾

“And He does not fear the consequences of it.” Meaning: Allāh does not fear that He is followed up upon due to this.

The tafsīr of Sūrah (92) Al-Layl

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۖ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۖ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۚ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۚ فَأَمَّا مَنْ
أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيَرُهُ لِلْيُسْرَىٰ ۖ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ
فَسَنِيَرُهُ لِلْعُسْرَىٰ ۖ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۚ إِنَّ عَلَيْنَا لَلْهُدَىٰ ۖ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۚ
فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ۚ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۖ الَّذِي كَذَّبَ وَتَوَلَّىٰ ۖ وَسَيُجَنَّبُهَا الْأَتْقَى ۖ الَّذِي
يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۚ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۖ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۚ وَلَسَوْفَ
يَرْضَىٰ ۚ﴾

“By the night when it covers. And the day when it emerges. And what created the male and the female. Verily, your efforts are diverse. So whoever gives and fears. And believes in the good. Then We will pave the way for him to what is easy. And whoever is stingy and considers himself in no need. And he rejects the good. Then We will pave the way for him to what is difficult. And his wealth will not avail him when he falls down. Verily, the guidance is upon Us. And verily, the *ākhirah* (i.e. hereafter) and the *ūlā* (i.e. the first life in *dunyā*) belongs to us. So I warned you against a blazing fire. No-one will burn in it, except the most wretched. The one who rejects and turns away. And the God-fearing will avoid it. The one who gives his wealth to purify himself. And not for anyone whom he owns a favor to be returned. Only seeking the Face of his Lord the Most High. And he will verily become pleased.” (Al-Layl 92:1-21)

His Words:

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾

“By the night when it covers.” When it covers the day, so its light disappears.

﴿وَالنَّهَارِ إِذَا تَجَلَّى﴾

“And the day when it emerges.” Appears.

﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى﴾

“And what created the male and the female.” Meaning: By the One who created the male and the female. This means: Himself. And all of this is an oath.

﴿إِنَّ سَعْيَكُمْ لَشَتَّى﴾

“Verily, your efforts are diverse.” This means: The effort of the *mumin* and the effort of the *kāfir*, and that is their deeds.

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى﴾

“So whoever gives and fears. And believes in the good.” In the reward, and that is Paradise.

﴿فَسَنِّيئِرُهُ لِلْيُسْرَى﴾

“Then We will pave the way for him to what is easy.” To the deeds of Paradise.

﴿وَأَمَّا مَنْ بَخِلَ﴾

“And whoever is stingy.” With what he has; (i.e. stingy) in seeking nearness to Allāh by it.

﴿وَاسْتَغْنَى﴾

“And considers himself in no need.” Of his Lord.

﴿فَسَنِّيئِرُهُ لِلْعُسْرَى﴾

“Then We will pave the way for him to what is difficult.” The deeds of Hellfire.

﴿وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى﴾

“And his wealth will not avail him when he falls down.” The *tafsīr* of some of them: When he falls down in Hellfire. And it was (also) said: Falls down means dying.

﴿إِنَّ عَلَيْنَا لَلْهُدَى﴾

“Verily, the guidance is upon Us.” Meaning: We clarify for you the path of guidance and the path of misguidance.

﴿لَا يَصْلَاهَا﴾

“No-one will burn in it.” No-one will stay in it forever.

﴿لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَتَوَلَّى﴾

“Except the most wretched. The one who rejects and turns away.” He rejects the Book of Allāh and turns away from the obedience of Allāh.

﴿وَسَيُجَنَّبُهَا الْأَتْقَى﴾

“And the God-fearing will avoid it.” Avoid Hellfire.

﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى﴾

“The one who gives his wealth to purify himself.” He seeks nearness to his Lord by it. The *tafsīr* of Al-Hasan: This is verily the voluntary.

﴿وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى﴾

“And not for anyone whom he owns a favor to be returned.” Meaning: He is not doing this to return a favor to anyone.

﴿إِلَّا ابْتِغَاءَ﴾

“Only seeking.” Meaning: He only does this to seek:

﴿وَجْهِ رَبِّهِ الْأَعْلَى، وَلَسَوْفَ يَرْضَى﴾

“The Face of his Lord the Most High. And he will verily become pleased.” With the reward in Paradise.

And it is said: It was verily revealed regarding Abū Bakr As-Siddīq when he freed Bilāl and six others along with him (from slavery).

The tafsīr of Sūrah (93) Ad-Duhā

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۚ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۖ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۖ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝﴾

“By the brightness. And the night when it comes. Your Lord has not forsaken you and He has not hated (you). And the *ākhirah* is verily better for you than the *ūlā*. And your Lord will verily give you, so you will be pleased. Did He not find you as an orphan, so He sheltered (you)? And He found you misguided, so He guided (you). And He found you in need, so He enriched (you). So as for the orphan, then do not oppress. And as for the beggar, then do not ignore. Rather, proclaim the blessing of your Lord (upon you).” (Ad-Duhā 93:1-11)

His Words:

﴿وَالضُّحَىٰ﴾

“By the brightness.” This means: The brightness of the day, and that is its light.

﴿وَاللَّيْلِ إِذَا سَجَىٰ﴾

“And the night when it comes.” When it grows dark.

Muhammad said: And it was said: *Sajā* (comes) means: Becomes still. And this is when it stagnates at its utmost darkness.

Yahya said: And this is an oath.

﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾

“Your Lord has not forsaken you and He has not hated (you).” And this is that Jibrīl took long (or was delayed) from the Prophet (sallAllāhu ‘alayhi wa sallam), so the *mushrikūn* said: *“His Lord has left him and hates him.”*

His Words: **“And He has not hated.”** Meaning: And He does not detest you.

﴿وَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى﴾

“And the *ākhirah* is verily better for you than the *ūlā*.” This means: The *dunyā*.

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

“And your Lord will verily give you.” In Paradise. **“So you will be pleased.”**

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى﴾

“Did He not find you as an orphan, so He sheltered (you)?”

Muhammad said: Ibn ‘Abbās said: He found you as an orphan with Abū Tālib, and then He gave you shelter with Khadījah.

﴿وَوَجَدَكَ ضَالًّا فَهَدَى﴾

“And He found you misguided, so He guided.” This is like His Words:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا﴾

“And as such We revealed a *rūh* (i.e. a mercy and revelation) to you from Our command.” (Ash-Shūrā 42:52)

And that is the Qurān.

﴿مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾

“You did not know what the Book was, nor the *īmān*.”

(Ash-Shūrā 42:52)

﴿وَوَجَدَكَ عَائِلًا﴾

“And He found you in need.” Meaning: Poor.

﴿فَأَغْنَى﴾

“So He enriched (you).”

Muhammad said: It was narrated from Ibn ‘Abbās regarding His Words: **“So He enriched.”** This means: So He made you pleased with what He gave you of provision to become self-sufficient.

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾

“So as for the orphan, then do not oppress.” Do not oppress him so you prohibit him from his right which Allāh has commanded.

﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

“And as for the beggar, then do not ignore.” Meaning: Do not ignore him. Either you give him, or else you answer him with a soft answer.

﴿3 وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

“Rather, proclaim the blessing of your Lord.” (Proclaim) the Qurān.

Muhammad said: He says: Convey what you have been sent with and proclaim the prophet-hood, and that is the most noble...⁴⁸

And this is the meaning of the words of Yahyā.

⁴⁸ One word is blurred in the original.

The tafsīr of Sūrah (94) Ash-Sharh

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ، وَوَضَعْنَا عَنْكَ وِزْرَكَ، الَّذِي أَنْقَضَ ظَهْرَكَ، وَرَفَعْنَا لَكَ ذِكْرَكَ، فَإِنَّ مَعَ الْعُسْرِ يُسْرًا، إِنَّ مَعَ الْعُسْرِ يُسْرًا، فَإِذَا فَرَغْتَ فَانصَبْ، وَإِلَىٰ رَبِّكَ فَارْغَب﴾

“Have We not expanded your breast. And removed your burden for you. That which overloaded your back. And We uplifted your mention. For verily, with difficulty comes ease. Verily, with difficulty comes ease. So when you are finished, then work hard. And humble yourself to your Lord.” (Ash-Sharh 94:1-8)

His Words:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

“Have We not expanded your breast.” This means: With *īmān*, in the *tafsīr* of Al-Hasan.

﴿وَوَضَعْنَا عَنْكَ وِزْرَكَ﴾

“And removed your burden for you.” The burden: The load. And that is the sins which were upon him from *jāhiliyyah*.

﴿الَّذِي أَنْقَضَ ظَهْرَكَ﴾

“That which overloaded your back.” Meaning: Made it heavy.

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

“And We uplifted your mention.” By prophet-hood.

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

“For verily, with difficulty comes ease. Verily, with difficulty comes ease.” It has reached us from the Prophet (*sallAllāhu ‘alayhi wa sallam*), and from some of his companions that he said:

لَنْ يَغْلِبَ عُسْرُ يُسْرَيْنِ

“One difficulty does not overcome two eases.”⁴⁹

He said:

﴿فَإِذَا فَرَغْتَ فَانصَبْ﴾

“So when you are finished, then exhaust yourself.” The *tafsīr* of Al-Kalbī: So when you are finished with the *salāh*, then exhaust yourself in (making) *du‘ā*.

﴿وَإِلَىٰ رَبِّكَ فَارْغَبْ﴾

“And humble yourself to your Lord.” Beseech (or invoke).

⁴⁹ This was narrated as *marfū’*, *mawsūl* and *mursal*. And it was also narrated as *maṣqūf*. As for the *marfū’*, then it was narrated by Ibn Mardūyah in his *tafsīr* from the *hadīth* of Jābir with a weak *isnād*.

And it was narrated by ‘Abdur-Razzāq in his *tafsīr* (2/380), At-Tabarī in his *tafsīr* (30/235-236), Al-Hākim (2/528) and Al-Bayhaqī in “Ash-Shu‘ab” (10013) from Al-Hasan Al-Basrī as *mursal*. Ibn Hajar said in “Taghlīq At-Ta‘līq” (4/372): “Its chain of narration until Al-Hasan is *sahīh*.” And he mentioned another *mursal hadīth* with a *sahīh isnād* until Qatādah.

As for the *maṣqūf*, then Al-Hākim said in “Al-Mustadrak” (2/528): “And there is a *sahīh* narration from ‘Umar ibn Al-Khattāb and ‘Alī ibn Abī Tālib that they said: ‘One difficulty will not overcome two eases.’”

Muhammad said: His Words: **“For verily, with difficulty comes ease.”** Then *al-‘usr* (difficulty) was mentioned with the *alif* and *lām*, and He mentioned it twice, so the meaning became: Verily, along with one difficulty come two eases.⁵⁰

⁵⁰ As-Samīn Al-Halabī said: *“Verily, when the Arabs mention a name, and then repeats it with alif and lām, then it is the first (and the same). And if they repeat it without the alif and the lām, then it is something other than the first.”* See: *“Ad-Durr Al-Masūn”* (6/541).

The tafsīr of Sūrah (95) At-Tin

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالْتِّينَ وَالزَّيْتُونِ، وَطُورِ سِينِينَ، وَهَذَا الْبَلَدِ الْأَمِينِ﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ؛ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ. فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ، أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾

“By the fig and the olive. And the mountain of Sinai. And this secure city. We verily created the human in the best setting. Then We returned him to being the lowest of the low. Except those who believe and perform good deeds, for they will have a reward without reminding. So what is still causing you to reject the judgment? Is Allāh not the best of Judges?” (At-Tin 95:1-8)

His Words:

﴿وَالْتِّينَ وَالزَّيْتُونِ﴾

“By the fig and the olive.” The *tafsīr* of Qatādah: The fig is *Jabal Dimashq* (Mount Qasiyun) and the olive is *Jabal Bayt Al-Maqdis* (Mount Moriah).

﴿وَطُورِ سِينِينَ﴾

“And the mountain of Sinai.” This is the mountain from where Allāh called Mūsā, in the *tafsīr* of Al-Hasan.

﴿وَهَذَا الْبَلَدِ الْأَمِينِ﴾

“And this secure city.” This means: Safe, and He means *Makkah*. He says: You are safe in it from being killed and taken captive. And the Arabs would kill each other and take each other captives. And this was before he was commanded to fight.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

“We verily created the human in the best setting.” In the best image. He swore by all of this from the beginning of the *Sūrah* to this place.

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

“Then We returned him to being the lowest of the low.” The *tafsīr* of Al-Hasan: With human here He means the *mushrik*. And with the lowest of the low He means Hellfire.

Muhammad said: It was said: The meaning is: We returned him to low places. It is said: A man is lowly when he is humiliated.

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

“Except those who believe and perform good deeds.” He excluded those who believe.

﴿فَلَهُمْ أَجْرٌ﴾

“For they will have a reward.” Meaning: Recompense.

﴿غَيْرَ مَمْنُونٍ﴾

“Without reminding.” Al-Hasan said: Which they will not be reminded of with a harmful reminder.⁵¹

⁵¹ Translator: This means that they will not be reminded of and held to account for the blessing and reward that Allāh gives them in Paradise. A person might do another person a favor, but afterwards he harmfully reminds him about this favor, as if he owns him due to it: “Have I not helped you with this and that?” Or: “Did I not lend you money when you were in need.” Etc.

﴿فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ﴾

“So what is still causing you to reject the judgment?” The *tafsīr* of Al-Kalbī: He said: He says to the *mushrik*: So what is still causing you, O human, to reject the account on the Day of Resurrection?

﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾

Then He said: “**Is Allāh not the best of Judges?**” Meaning: Yes verily, He is the best of all Judges.

The tafsīr of Sūrah (96) Al-'Alaq

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَىٰ ۖ أَنْ رَآهُ اسْتَغْنَىٰ ۖ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۖ أَرَأَيْتَ الَّذِي يَنْهَىٰ عَبْدًا إِذَا صَلَّىٰ ۖ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۖ أَوْ أَمَرَ بِالتَّقْوَىٰ ۖ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۖ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ۖ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۖ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۖ فَلْيَدْعُ نَادِيَهُ ۖ سَنَدْعُ الزَّبَانِيَةَ ۖ كَلَّا لَا تَطِعُهُ وَاسْجُدْ وَاقْتَرِبْ ۖ ﴿١٩﴾

“Read in the Name of your Lord who created. He created the human from a clot of blood. Read, and your Lord is most Generous. The One who taught with the pen. He taught the human what he did not know. No! The human verily transgresses. Because he considers himself in no need. Verily, to your Lord is the return. Have you see the one who prevents. A slave when he prays. Have you considered if he was upon guidance. Or he commanded to righteousness? Have you considered if he rejects and turns away? Does he not know that Allah sees. No! If he does not stop We will verily pull him by the forelock. A lying sinning forelock. So let him call his associates. We will call the *Zabāniyyah* (angels of punishment). No! Do not obey him and perform *sujūd* and draw near.” (Al-'Alaq 96:1-19)

His Words:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

“Read in the Name of your Lord who created.” This is the first thing Jibrīl said to the Prophet (*sallAllāhu 'alayhi wa sallam*) when he appeared to him. He said to him: **“Read in the Name of your Lord who created...”** Until His Words: **“Verily, to your Lord is the return.”**

His Words:

﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾

“The One who taught with the pen.” This is the writing with the pen.

﴿كَلَّمَ﴾

“No!” Al-Hasan said: This means: Truly.

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۚ أَن رَّاهُ اسْتَعْفَى﴾

“The human verily transgresses. Because he considers himself in no need.” The *tafsir* of Al-Kalbī: This means: Elevates himself from one status to a (higher) status. Some of them said: It was revealed regarding Abū Jahl.

﴿إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ﴾

“Verily, to your Lord is the return.” The return is on the Day of Resurrection.

﴿أَرَأَيْتَ الَّذِي يَنْهَىٰ عَبْدًا إِذَا صَلَّىٰ﴾

“Have you see the one who prevents. A slave when he prays.” Abū Jahl used to prevent the Prophet (*sallAllāhu ‘alayhi wa sallam*) from the *salāh* (prayer).

﴿أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۚ أَوْ أَمَرَ بِالتَّقْوَىٰ﴾

“Have you considered if he was upon guidance. Or he commanded to righteousness?” And this is Muhammad. He was upon guidance and he commanded the slaves to obeying Allāh.

﴿أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ﴾

“Have you considered if he rejects and turns away?” This means: Abū Jahl rejected the Book of Allāh and turned away from obeying Allāh.

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾

“Does he not know that Allah sees.” His deeds.

﴿كَلَّا لَئِنْ لَمْ يَنْتَهِ﴾

“No! If he does not stop.” (If) Abū Jahl (does not stop) with his *kufir* and rejection.

﴿لَنَسْفَعًا بِالنَّاصِيَةِ﴾

“We will verily pull him by the forelock.” We will verily grab him by his forelock and the angels will drag him by his forelock and throw him into Hellfire.

Muhammad said: It is said: *Safa'tu* (I pull) on something when I grab it and pull with a very severe pull.

﴿فَلْيَدْعُ نَادِيَهُ ۖ سَنَدْعُ الزَّبَانِيَةَ﴾

“So let him call his associates. We will call the *Zabāniyyah* (angels of punishment).” So let Abū Jahl call – when We will call the angels of punishment who are the keepers of Hellfire (saying): Drag him by his forelock to Hellfire – at this time he can call his associates. This means: His tribesmen and his companions, and then they can (try to) protect him from that.

﴿كَلَّا لَا تُطِعْهُ﴾

“No! Do not obey him.” Do not obey Abū Jahl in what he commands you to. He says this to the Prophet (*sallAllāhu ‘alayhi wa sallam*).

﴿وَاسْجُدْ﴾

“And perform *sujūd*.” Meaning: And pray to your Lord.

“**And draw near.**” And this is the (level of) nearness which is the closest of what the slave can be to Allāh when he is in *sujūd*.

The tafsīr of Sūrah (97) Al-Qadr

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ، سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ﴾

“Verily, We sent it down on the night of *Qadr*. And what will make you know what the night of *Qadr* is. The night of *Qadr* is better than a thousand months. During it the angels and the *Rūh* descend by the permission of their Lord, for every command. It is peace until the emergence of dawn.” (Al-Qadr 97:1-5)

His Words:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

“Verily, We sent it down on the night of *Qadr*.” The *tafsīr* of Ibn ‘Abbās. He said: “He sent down the whole Qurān altogether on the night of *Qadr* (Decree) to the lowest heaven. Then He began sending it down partially; three verses, and four verses, and five verses, and lesser or more than that.” Then he recited this verse:

﴿فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ﴾

“But no! I swear by the occurrences of the installments.”

(Al-Wāqī’ah 56:75)⁵²

He said:

⁵² Al-Hākim narrated a similar narration in “Al-Mustadrak” (3827, 4007) and said: “This is *sahīh* according to the conditions of the two *shaykh* (Al-Bukhārī and Muslim).” At-Tabarī also narrated similar words from Ibn ‘Abbās and ‘Ikrimah in his *tafsīr* (22/360).

﴿وَمَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾

“And what will make you know what the night of *Qadr* is. The night of *Qadr* is better than a thousand months.” The *tafsīr* of Ibn ‘Abbās: Performing deeds on the night of *Qadr* is better than performing deeds in thousand months in which the night of *Qadr* does not occur.

Yahyā: From Al-Mas‘ūdī, from Muhārib ibn Datththār, or from Al-Qāsim ibn ‘Abdir-Rahmān, from Ibn ‘Umar who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

التَّيَسُّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ

“Seek after the night of *Qadr* during the last ten nights of *Ramadān*.”⁵³

Yahyā: From Fitr, from ‘Abdur-Rahmān ibn Sābit who said: “The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) used to wake up his family in the last days of *Ramadān* and make them strive in the *salāh*.”⁵⁴

His Words:

﴿تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ﴾

“During it the angels and the *Rūh* descends by the permission of their Lord.” The *Rūh* is Jibrīl, in the *tafsīr* of As-Suddī.

⁵³ Narrated by Muslim (1165/211), Ibn Abī Shaybah in “Al-Musannaf” (2/511) and *Imām* Ahmad (3/170). And this *hadīth* has several chains of narration from Ibn ‘Umar and also from a group of the *Sahābah* (*radiAllāhu ‘anhū*).

⁵⁴ Narrated by Ibn Abī Shaybah in “Al-Musannaf” (3/88) from ‘Abdur-Rahmān ibn Sābit.

And it was narrated by Al-Bukhārī (2024) and Muslim (1174) from *Umm Al-Muminīn* ‘Āishah (*radiAllāhu anhā*).

﴿مِنْ كُلِّ أَمْرٍ﴾

“For every command.” This means: With every command, in the *tafsīr* of As-Suddī.

﴿سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ﴾

“It is peace until the emergence of dawn.” This means: All of it is good until the emergence of dawn.

Muhammad said: The emergence of dawn is the sunrise. And they said: *Al-Qadr* and *Al-Qadar* has the same meaning, and they meant (that they both mean) what Allāh – ‘azza wa jalla – decrees (or pre-decides).

The tafsīr of Sūrah (98) Al-Bayyinah

And all of it is *Madaniyyah*.⁵⁵

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ، رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً، فِيهَا كُتِبَ قِيمَةٌ، وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ، وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ. إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ؛ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ، جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَذْنٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

“Those who disbelieved from *Ahlil-Kitāb* and the *mushrikīn* would not disengage before the *bayyinah* (clear evidence) came to them. A messenger from Allāh reciting purified scrolls. It contains upright books. And those who were given the Book did not become disunited, except after the *bayyinah* came to them. And they were only commanded to worship Allāh (and) sincerely dedicate the *dīn* (religion) to Him (as) *hunafā*, and to perform the *salāh*, and to pay the *zakāh*, and that is the upright *dīn*. Verily, those who disbelieved from *Ahlil-Kitāb* and the *mushrikīn* will be in the fire of *Jahannam*; they will remain therein forever. They are the worst of the creation. Verily, those who believe and perform good deeds; they are the best of the creation. Their reward with their Lord is the Gardens of Eden beneath which rivers flow. They will remain therein forever. Allāh is pleased with them and they are pleased with Him. That is for the one who fears his Lord.” (Al-Bayyinah 98:1-8)

⁵⁵ Translator: That the *Sūrah* is *Madaniyyah* means that it was revealed in Al-Madīnah.

His Words:

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ﴾

“Those who disbelieved from *Ahlil-Kitāb* and the *mushrikīn* would not disengage.” Meaning: Stop performing (and believing in) their *kufr*.

﴿حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ، رَسُولٌ مِنَ اللَّهِ﴾

“Before the *bayyinah* (clear evidence) came to them. A messenger from Allāh.” And that is Muhammad (*sallAllāhu ‘alayhi wa sallam*).

﴿يَتْلُو صُحُفًا مُطَهَّرَةً﴾

“Reciting purified scrolls.” This means the Qurān. (Purified) from *shirk* and *kufr*.

﴿فِيهَا كُتُبٌ قَيِّمَةٌ﴾

“It contains upright books.” Meaning: Correct, there is no crookedness in them. This means: (The books) which the messengers came with (i.e. the *Tawrah*, *Injil*, *Zabūr* etc.).

﴿وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ﴾

“And those who were given the Book did not become disunited, except after the *bayyinah* came to them.”

Muhammad said: It was said: This means: They did not become disunited (and differed) in their religions and their rejection of the Prophet (*sallAllāhu ‘alayhi wa sallam*), except when they became aware of that he was the one they had been promised in the *Tawrah* and the *Injil*.

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“And they were only commanded to worship Allāh (and) sincerely dedicate the *dīn* (religion) to Him (as) *hunafā*.” The *hanīf* in the *tafsīr* of Al-Hasan is the *mukhlis* (i.e. sincere).

﴿وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ﴾

“And to perform the *salāh*, and to pay the *zakāh*.” Meaning: That they believe in it.

﴿وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

“And that is the upright *dīn*.” The *tafsīr* of As-Suddī: The correct religion.

﴿أُولَٰئِكَ هُم شَرُّ الْبَرِيَّةِ﴾

“They are the worst of the creation.” This means: (They are the worst of) the created beings.

Yahyā: From Hammād, from Abū Al-Muhzim, from Abū Hurayrah who said: “*The mumin is more honorable to Allāh than those angels who are with Him.*”⁵⁶

His Words:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

“Allāh is pleased with them and they are pleased with Him.” Meaning: They are pleased with His reward.

﴿ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

“That is for the one who fears his Lord.”

⁵⁶ Narrated by Al-Bayhaqī in “Ash-Shu’ab” (150) and he said: “Abū Al-Muhzim is *matrūk*.” And it was narrated by Ibn Mājah (3947) and Ibn Hibbān in “Al-Majrūhīn” (3/99) as *marfū’* with a weak *isnād*.

The tafsīr of Sūrah (99) Az-Zalzalah

And all of it is *Madaniyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا، وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا، وَقَالَ الْإِنْسَانُ مَا لَهَا، يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا، إِنَّ رَبَّكَ أَوْحَىٰ لَهَا، يَوْمَئِذٍ يُصْدِرُ النَّاسَ أَشْتَاتًا لِّيُرُوا أَعْمَالَهُمْ، فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

“When the earth is shaken with its earthquake. And the earth brings out its burdens. And the human will say: ‘What is wrong with it?’ On that Day it will report its news. Because your Lord will inspire it. On that day the people will proceed in groups for them to be shown their deeds. So whoever has performed the amount of an atom of good will see it. And whoever has performed the amount of an atom of evil will see it.” (Az-Zalzalah 99:1-8)

His Words:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾

“When the earth is shaken with its earthquake.” This means: When it moves from all of its corners (or sides). And that is on the Day of Resurrection.

﴿وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا﴾

“And the earth brings out its burdens.” It throws out the dead people that are inside of it.

﴿وَقَالَ الْإِنْسَانُ﴾

“And the human will say.” The *mushrik*.

﴿مَا لَهَا﴾

“What is wrong with it?” Why did it move?!

Allāh said:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

“On that Day it will report its news.” By what it threw out from its inside of all the dead people.

﴿بِأَنَّ رَبَّكَ أَوْحَى لَهَا﴾

“Because your Lord will inspire it.” Meaning: He commanded it – in the *tafsīr* of Mujāhid – to throw out what was inside of it.

﴿يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا﴾

“On that day the people will proceed in groups.” In front of Allāh. Meaning: They will differ from each other; some of them to Paradise and some off to Hellfire.

﴿لِيُرَوْا أَعْمَالَهُمْ ۚ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ﴾

“For them to be shown their deeds. So whoever has performed the amount of an atom.” The weight of an atom.

﴿خَيْرًا يَرَهُ ۚ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

“Of good will see it. And whoever has performed the amount of an atom of evil will see it.” In the deeds of *ākhirah*.

The tafsīr of Sūrah (100) Al-‘Ādiyāt

And all of it is *Makkiyyah*. And it was (also) said: It is *Madaniyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالْعَادِيَاتِ ضَبْحًا، فَالْمُورِيَاتِ قَدْحًا، فَالْمُغِيرَاتِ صُبْحًا، فَأَثَرْنَ بِهِ نَقْعًا، فَوَسَطْنَ بِهِ جَمْعًا، إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ، وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ، وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ، أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي
الْقُبُورِ، وَحُصِّلَ مَا فِي الصُّدُورِ، إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ﴾

“By the snorting racers. Then the strikers of fire. Then the attackers at dawn. By which they stir up sparkling dust. And they enter the midst of a group. Verily, the human is ungrateful to his Lord. And He is verily a Witness to this. And verily, in his love for good (i.e. wealth) he is severe. Does he not know that when what is in the graves is brought out. And what is in the breast will be made clear. Verily, on that Day their Lord is well aware of them.”
(Al-‘Ādiyāt 100:1-11)

His Words:

﴿وَالْعَادِيَاتِ ضَبْحًا﴾

“By the snorting racers.” The *tafsīr* of Ibn ‘Abbās: They are the horses. And the snorting is their breathing when they are running.

﴿فَالْمُورِيَاتِ قَدْحًا﴾

“Then the strikers of fire.” They hit the stones with their hooves, so fire emerges.

His Words:

﴿فَالْمُغِيرَاتِ صُبْحًا﴾

“Then the attackers at dawn.” Al-Hasan said: They are the knights who attack the enemies in the morning.

Anas ibn Mālik said: There were some people where there was an agreement between them and the Messenger of Allāh, but they broke it – and they are the people of Fadak. So the Messenger of Allāh (*sall Allāhu ‘alayhi wa sallam*) sent his knights to them, and they came to them in the morning. And they are those regarding whom Allāh revealed: **“By the snorting racers.”**⁵⁷

﴿فَأَثَرُنَ بِهِ نَقْعًا﴾

“By which they stir up sparkling dust.” The dust is stirred up by their hooves, in the *tafsīr* of Al-Hasan.

Muhammad said: **“By which.”** No place was mentioned before it, because there in the words is an evidence for it.

﴿فَوَسَطْنَ بِهِ جَمْعًا﴾

“And they enter the midst of a group.” Meaning: A group of people which they are attacking. Meaning: From the enemy.

Muhammad said: ‘They enter the midst’ means: They went into the center.

Yahyā said: And all of this is an oath.

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾

“Verily, the human is ungrateful to his Lord.” And he is the *kafūr* (i.e. the one who is strong in rejection and ungrateful for the blessings of Allāh), in the *tafsīr* of the majority.

﴿وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ﴾

“And He is verily a Witness to this.” Meaning: To *his* kufr, on the Day of Resurrection.

⁵⁷ I did not find it anywhere.

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ﴾

“And verily, in his love for good.” The wealth.

﴿لَشَدِيدٌ﴾

“He is severe.” He is verily stingy.

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ﴾

“Does he not know that when what is in the graves is brought out.” When what is in them of dead people is brought out.

﴿وَحُصِّلَ مَا فِي الصُّدُورِ﴾

“And what is in the breast will be made clear.” Meaning: Distinguished (or clarified). Just as His Words:

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾

“On the Day where the secrets will be disclosed.” (At-Tāriq 86:9)

﴿إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ﴾

“Verily, on that Day their Lord is well aware of them.” He verily knows (everything about them).

The tafsīr of Sūrah (101) Al-Qāri'ah

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿الْقَارِعَةُ مَا الْقَارِعَةُ، وَمَا أَذْرَاكَ مَا الْقَارِعَةُ، يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ؛ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ. فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ، فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ، وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ، فَأُمُّهُ هَاوِيَةٌ، وَمَا أَذْرَاكَ مَا هِيَةُ، نَارٌ حَامِيَةٌ﴾

“Al-Qāri’ah (The Knocker). What is Al-Qāri’ah? And what will make you know what Al-Qāri’ah is? On that day the people will be like scattered moths. And the mountains will be like fluffy wool. Then as for the one whose scale is heavy. Then he will be in a pleasant life. And as for the one whose scale is light. Then his mother will be Hāwiyah. And what will make you know what that is? A hot burning fire.” (Al-Qāri’ah 101:1-11)

His Words:

﴿الْقَارِعَةُ مَا الْقَارِعَةُ﴾

“The Qāri’ah. What is the Qāri’ah?” He is enlarging it with this. And it is a name from the names of the *Qiyāmah* (Resurrection).

Muhammad said: It was called this (i.e. *Al-Qāri’ah*), because it comes knocking with horror (and fear).

﴿يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ﴾

“On that day the people will be like scattered moths.” Outspread, in the *tafsīr* of Al-Hasan.

Muhammad said: The *farāsh* (moths) are those from the bugs that fly into fire.

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ﴾

“And the mountains will be like fluffy wool.” And that is the weakest of the wool.

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾

“Then as for the one whose scale is heavy.” And that is the *mumin* (believer).

﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾

“Then he will be in a pleasant life.” An existence he is pleased with, and that is Paradise.

Muhammad said: Pleasant means (something he is) pleased with.

﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾

“And as for the one whose scale is light.” And that is the *mushrik*.

﴿فَأُمُّهُ هَاوِيَةٌ﴾

“Then his mother will be *Hāwiyah*.” And *Al-Hāwiyah* is a name from the names of *Jahannam*, and it is the lowest door.

Muhammad said: The meaning of *ummuhu* (his mother) is his place of living. And his place of living was called *ummuhu* (his mother), because the foundation of living is from the mothers.

Yahyā said: From Al-Hasan ibn Dīnār, from Al-Hasan Al-Basrī who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

أَنْ أَرَوَّاحَكُمْ تُعْرَضُ عَلَى عَشَائِرِكُمْ وَقَرَابَتِكُمْ مِنْ مَوْتَاكُمْ فَإِذَا مَاتَ الْمَيِّتُ اسْتَقْبَلُوهُ كَمَا يُسْتَقْبَلُ الْبَشِيرُ فَيَقُولُونَ: دَعُوهُ حَتَّى يَسْكُنَ فَإِنَّهُ قَدْ كَانَ فِي كَرْبٍ وَعَمْرٍ فَيَسْأَلُونَهُ عَنِ الرَّجُلِ فَإِذَا ذَكَرَ خَيْرًا حَمِدُوا اللَّهَ وَاسْتَبْشَرُوا وَقَالُوا: اللَّهُمَّ سَدِّدْهُ وَإِذَا ذَكَرَ شَرًّا اسْتَغْفَرُوا لَهُ فَإِذَا سَأَلُوهُ عَنْ إِنْسَانٍ قَدْ مَاتَ قَبْلَهُ قَالَ: أَيُّهَا مَاتَ ذَلِكَ قَبْلِي أَمَا مَرَّ بِكُمْ فَيَقُولُونَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

رَاجِعُونَ ذُهِبَ بِهِ إِلَى أُمِّهِ الْهَآوِيَةِ بِنْتِ الْأُمِّ وَبُنْتُ الْمُرَيْتَةِ فَمَا يَزَالُونَ يَسْأَلُونَهُ حَتَّى يَقُولُونَ: هَلْ تَزَوَّجَ فُلَانٌ هَلْ تَزَوَّجَتْ فُلَانَةٌ

"Your souls are verily presented to your tribesmen and relatives from your dead. Then when someone dies, then they go to meet him, just like an announcer of news is met. So they say: 'Leave him until he calms down. Because was recently in distress and sorrow.' Then they ask him about a man, and if he mentions something good (about him), then they praise Allāh and they rejoice and they say: 'O Allāh, make him firm.' But if he mentions something bad (about him), they ask for forgiveness for him. And when they ask him about person who died before him he says: 'Impossible, he verily died before me. Did he not pass by you?!' So they will say: 'Verily, to Allāh we belong and to Him we will return. He was taken to his mother Al-Hāwiyah. What an evil mother, and what an evil fosterer!' And they continue to ask him until they say: 'Did fulān get married? Did fulānah get married?'"⁵⁸

⁵⁸ Al-Husayn ibn Dīnār is *matrūk* in *hadīth*. And Al-Mubārak ibn Fadālah followed up upon it, and he narrated it as *mursal* from Al-Hasan in a shortened version. And Al-Hākim (2/533) narrated it by way of him and he said: "*This hadīth is mursāl with a saḥīḥ isnād.*"

And it was narrated by An-Nasāi (1832), Ibn Hibbān (3014), Al-Hākim (1/352-353), by way of Qatādah, from Qasāmah ibn Zuhayr, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) with a similar *hadīth*.

And it was also narrated by An-Nasāi in "Al-Kubrā", At-Tiyālīsī in his "Musnad" (2389), Al-Hākim (1/252) and others, by way of Hammām, from Qatādah, from Abū Al-Jawzā, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) with a similar *hadīth*.

Al-Hākim said: "*These chains of narrations are all saḥīḥ (correct).*"

The tafsīr of Sūrah (102) Al-Takāthur

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿أَلْهَاكُمْ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ﴾ كَلَّا سَوْفَ تَعْلَمُونَ ۖ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۚ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ الْجَحِيمَ ۖ ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

“Competing in increasing distracts you. Until you visit the graves. No! You will come to know. Then (again), no! You will come to know. No! If you knew with certain knowledge. You will verily see *Al-Jahīm*. Then you will verily see it with a certain sighting. Then you will verily, on that Day, be asked about the blessings.” (At-Takāthur 102:1-8)

His Words:

﴿أَلْهَاكُمْ التَّكَاثُرُ﴾

“Competing in increasing distracts you.” Meaning: (Competing) in *dunyā* (distracts you) from the *ākhirah*. And that is the competition in wealth and children.

﴿حَتَّى زُرْتُمُ الْمَقَابِرَ﴾

“Until you visit the graves.” Meaning: Until you die.

Yahyā: From Hammām, from Qatādah, from Mutarrif ibn ‘Abdillāh, from his father that he entered upon the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and he heard him reciting: **“Competing in increasing distracts you. Until you visit the graves.”** Then he said:

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي وَمَا لَكَ مِنْ مَالِكَ يَا ابْنَ آدَمَ إِلَّا مَا أَكَلْتُ فَأَقْنَيْتُ أَوْ لَبِسْتُ
فَأَبْلَيْتُ أَوْ تَصَدَّقْتُ فَأَمْضَيْتُ

“The son of Ādam says: ‘My wealth, my wealth.’ And what is yours from your wealth, O son of Ādam, except that which you eat so you consumed it. O you wore of clothing, so you wore it out. Or you gave in sadaqah, so you sent it forth (for the āakhirah).”⁵⁹

﴿كَلَّا سَوْفَ تَعْلَمُونَ ۖ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ﴾

“No! You will come to know. Then (again), no! You will come to know.” And this is a warning after a warning.

﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ﴾

“No! If you knew with certain knowledge.” Meaning: Your knowledge is not certain knowledge. Meaning: The *mushrikūn*. And that the knowledge of the *muminūn* is certain knowledge.

﴿لَتَرَوُنَّ الْجَحِيمَ﴾

“You will verily see Al-Jahīm.”

﴿ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْبَقِينِ﴾

“Then you will verily see it with a certain sighting.” Meaning: With your own eyes.

﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾

“Then you will verily, on that Day, be asked about the blessings.”

⁵⁹ Narrated by Imām Ahmad (4/26), Muslim (4/2273, 3/2958), Ibn Abī ‘Āsim in “Al-Āhād wal-Mathānī” (1481), Al-Hākim (4/322-323) and others. And Al-Hākim said: “This ḥadīth has a saḥīḥ isnād, but they (i.e. Al-Bukhārī and Muslim) did not narrate it).”

Yahyā: From Khālid, from Al-Hasan who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

ثَلَاثٌ لَيْسَ لَكَ مِنْهُنَّ بُدٌّ وَلَيْسَ عَلَيْكَ فِيهِنَّ تَبِعَةٌ: بَيْتٌ يُكِنُّكَ وَثَوْبٌ تُوَارِي بِهِ عَوْرَتَكَ
وَطَعَامٌ تُقِيمُ بِهِ صُلْبَكَ

“There are three things which you cannot escape from, and there will be no consequences upon you regarding them; a house that shelters you, clothing with which you cover your ‘awrah, and food by which you hold up your backbone.”⁶⁰

⁶⁰ Narrated by Imām Ahmad in “Az-Zuhd” (p. 473), Al-Mu’āfā ibn ‘Imrān in “Az-Zuhd” (160) and Al-Baghawī in “Al-Ja’diyyāt” (3330), from Al-Mubārak ibn Fadālah, from Al-Hasan. And it was narrated by ‘Abdullāh ibn Imām Ahmad in his “Zawāid Az-Zuhd” (p. 18) and Al-Bayhaqī in “Ash-Shu’ab” (10368), from Hishām, from Al-Hasan. Al-Bayhaqī said: “It was narrated like this as mursal. And it is a good mursal regarding this issue.”

And Qatādah disagreed with them. He narrated it from Al-Hasan, from a man from Ahlul-Kitāb.

And Hurayth ibn As-Sāib disagreed with all of them. He narrated it from Al-Hasan, from Hamrān, from ‘Uthmān ibn ‘Affān (radiAllāhu ‘anhu) as marfū’. This marfū’ hadīth was declared as sahih by At-Tirmidhī and Al-Hākim.

Al-Bazzār said: “And we do not know that this hadīth is narrated from ‘Uthmān, except with this isnād. And Al-Hasan did not narrate anything other than this hadīth from Hamrān from ‘Uthmān.”

And As-Sāji declared Al-Hurayth ibn As-Sāib to be da’if (weak). And he said: “Imām Ahmad said: He (i.e. Al-Hurayth) narrated a munkar hadīth from Hamrān, from ‘Uthmān.” Meaning: This hadīth.

And Ad-Dāraquṭnī said in “Al-‘Ilal” (3/29-30). “As such did Hurayth ibn As-Sāib narrate it from Al-Hasan, from Hamrān, from ‘Uthmān, from the Prophet (sallAllāhu ‘alayhi wa sallam), and he was mistaken in this. The correct is from Al-Hasan, from Hamrān, from some of Ahlul-Kitāb.”

The tafsīr of Sūrah (103) Al-'Asr

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

“By the ‘asr. Verily, the human is in loss. Except those who believe and perform good deeds, and encourage each other to the truth and encourage each other to patience.” (Al-'Asr 103:1-3)

His Words:

﴿وَالْعَصْرِ﴾

“By the ‘asr.” This means: The afternoon of the day. And this is the time between when the sun is in the middle of the sky until the night. And this is an oath.

﴿إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ﴾

“Verily, the human is in loss.” Of Paradise. Then He excluded some of the people and said:

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ﴾

“Except those who believe and perform good deeds, and encourage each other to the truth.” To the Tawhīd.

﴿وَتَوَاصَوْا بِالصَّبْرِ﴾

“And encourage each other to patience.” In performing the obligatory acts of worship.

Muhammad said: ‘Asr is also the night. And the day is also ‘asr. And time (in general) is also (called) ‘asr.

The tafsīr of Sūrah (104) Al-Humazah

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ؛
وَمَا أَذْرَاكَ مَا الْحُطَمَةُ، نَارُ اللَّهِ الْمَوْقِدَةُ، الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ، إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ، فِي عَمَدٍ
مُمَدَّدَةٍ﴾

“Woe to every slanderer (and) backbiter. The one who gathers his wealth and counts it. He thinks that his wealth will make him last forever. No! He will verily be thrown in *Al-Hutamah* (the Crusher). And what will make you know what *Al-Hutamah* is? The kindled fire of Allāh. The one that will reach the hearts. It will verily be locked over them. In extended pillars.” (Al-Humazah 104:1-9)

His Words:

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

“Woe to every slanderer (and) backbiter.” And he is the one who slanders (and insults) the people.

﴿الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ﴾

“The one who gathers his wealth and counts it. He thinks that his wealth will make him last forever.” Meaning: He thinks that it will make him live forever.

﴿كَلَّا لَيُنْبَذَنَّ﴾

“No! He will verily be thrown.” He will verily tossed.

﴿فِي الْخُطْمَةِ﴾

“In *Al-Hutamah* (the Crusher).” And that is a name from the names of *Jahannam* (Hellfire).

﴿الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ﴾

“The one that will reach the hearts.” He says: It devours everything from him (i.e. the human) until it reaches the heart. Then the heart screams. Then their creation is renewed. Then it will devour them again until it reaches the heart (once more).

﴿إِنِّهَا عَلَيْهِمْ مُّوَصَّدَةٌ﴾

“It will verily be locked over them.” It will cover (them).

﴿فِي عَمَدٍ مُمَدَّدَةٍ﴾

“In extended pillars.” Qatādah said: It has pillars by which it is extended.

The tafsīr of Sūrah (105) Al-Fīl

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ، أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ، وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ، تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ، فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ﴾

“Have you not seen how Allāh dealt with the companions of the elephant? Did He not cause their plan to go astray? And He sent flocks of bird upon them. Who threw rocks of *sijjil* at them. So He made them to be just like eaten straws.” (Al-Fil 105:1-5)

His Words:

﴿أَلَمْ تَرَ﴾

“Have you not seen.” The *tafsīr* of As-Suddī: Have you not been informed.

﴿كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

“How Allāh dealt with the companions of the elephant?” The *tafsīr* of Al-Hasan: This is an information which Allāh informed the Prophet (*sallAllāhu ‘alayhi wa sallam*) about. And this is that the Arabs from the people of *Al-Haram* destroyed a church of the people of *Al-Habashah* (i.e. Ethiopia), and they are Christians. So Abrahah ibn As-Sabbāh said: “We will verily destroy the Ka’bah of the Arabs, just like they destroyed our church.” And Abrahah was from the people of *Yaman*, and the people of *Al-Habashah* had made him a king over them. So he sent for elephants and for soldiers. Then he came until when he reached *Al-Haram*, they (i.e. the elephants) threw themselves down on their throats. Then they turned them towards their home, and they started walking (again). And every time they would turn them towards *Al-Haram* they would throw

themselves down on their throats and not move. And when they would turn them toward their home, then would begin walking.

Muhammad said: The *jirān* (throat) for the people of language is the place between the chest and the throat.

His Words:

﴿أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ﴾

“Did He not cause their plan to go astray?” Meaning: To disappear.

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾

“And He sent flocks of bird upon them.” The *tafsīr* of some of them: *Abābīl* (flocks) is groups. Group after group following each other.

﴿تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ﴾

“Who threw rocks of *sijjīl* at them.” Meaning: (Rocks) of clay.

And it was verily narrated from Ibn ‘Abbās that *sijjīl* is a brick (which is hardened from heating).

Yahyā said: Each bird among them had three stones with it; two stones in its feet, and a stone in its mouth. And when one of the stones would hit the head of one of them, it would pierce through him until it fell out of his backside.

﴿فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ﴾

“So He made them to be just like eaten straws.” The *tafsīr* of Al-Kalbī: The *‘asf* (straws) are the leaves of the plants. And the *makūl* (eaten) is that which the worms which live in the greens have made holes in (due to eating it).

The tafsīr of Sūrah (106) Quraysh

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿لَا يَلَا فِ قُرَيْشٍ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ، فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ، الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾

“For the accustoming of Quraysh. Their accustoming to the trip in the winter and the summer. So let them worship the Lord of this House. The One who fed them from hunger and made them safe from fear.” (Quraysh 106:1-4)

His Words:

﴿لَا يَلَا فِ قُرَيْشٍ﴾

“For the accustoming of Quraysh.” Making it a habit for them.

﴿إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ﴾

“Their accustoming to the trip in the winter and the summer.”

The *tafsīr* of some of them: They had a trip in the winter to *Yaman*, because it is warm. And another (trip) to *Shām* in the summer, because it is cool.

Muhammad said: **“For the accustoming.”** The meaning is: He did this with companions of the elephant in order to accustom Quraysh to these two trips, so they would (remain and) live in *Makkah*.

﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ، الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ﴾

“So let them worship the Lord of this House. The One who fed them from hunger.” And this is what would befall them back then of hard times.

﴿وَأَمَّنَهُمْ مِنْ خَوْفٍ﴾

“And made them safe from fear.” And this is the safety which the people in of *Al-Haram* would have, while the people of *jāhiliyyah* would kill each other and take each other captives. And they would be safe from what occurred among the Arabs.

The tafsīr of Sūrah (107) Al-Ma'ūn

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ، فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ، وَلَا يُحِضُّ عَلَى طَعَامِ الْمِسْكِينِ، قَوْلُ الْمُصَلِّينَ، الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ، الَّذِينَ هُمْ يُرَاءُونَ، وَيَمْنَعُونَ الْمَاعُونَ﴾

“Have you seen the one who rejects the judgment? And that is the one who repulses the orphan. And he does not encourage feeding the poor person. So woe to those who pray. Those who are careless with their *salāh*. Those who show off. And they withhold the utensils.” (Al-Mā’ūn 107:1-7)

His Words:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ﴾

“Have you seen the one who rejects the judgment?” The account (on the Day of Resurrection). And that is the *mushrik* who does not believe in the resurrection.

﴿فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ﴾

“And that is the one who repulses the orphan.” He prevents him from his rights.

﴿وَلَا يُحِضُّ عَلَى طَعَامِ الْمِسْكِينِ﴾

“And he does not encourage feeding the poor person.” And that is that the *mushrikūn* used to say:

﴿أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ﴾

“Should we feed the one whom if Allāh wanted He had fed him?”
(Yā-Sīn 36:47)

﴿قَوْلُ الْمُصَلِّينَ﴾

“So woe to those who pray.” And they are the *munāfiqūn* (hypocrites).

﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

“Those who are careless with their *salāh*.” The *tafsīr* of Al-Hasan: He is the *munāfiq*. If he prays it in its time, he does not hope for its reward. And if he leaves it, then he does not fear the punishment of doing so.

﴿الَّذِينَ هُمْ يُرَاءُونَ﴾

“Those who show off.” They do not pray in secret (i.e. when they are alone), but they pray in public in order to show off to the *muminūn*.

﴿وَيَمْنَعُونَ الْمَاعُونَ﴾

“And they withhold the utensils.” The *tafsīr* of some of them: The *mā'ūn* (utensils) are the kettle, the bucket, the quern, the axe and what is similar to this.

The tafsīr of Sūrah (108) Al-Kawthar

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ، فَصَلِّ لِرَبِّكَ وَانْحَرْ، إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

“We have verily given you *Al-Kawthar*. So pray to your Lord and slaughter. Verily, the one who hates you, he is the one cut off.” (Al-Kawthar 108:1-3)

His Words:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾

“We have verily given you *Al-Kawthar*.”

Yahyā: From ‘Uthmān, from Qatādah, from Anas ibn Mālik who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

بَيْنَمَا أَنَا فِي الْجَنَّةِ إِذَا بَنَهْرٍ حَافَّتَاهُ قِبَابُ اللَّوْلُؤِ الْمُجَوَّفِ فَضَرَبْتُ بِيَدِي إِلَى الْمَاءِ فَإِذَا مِسْكٌ أَذْفَرُ فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ

“When I was in Paradise, then there was a river. Its two banks were domes of hollow pearls. Then I struck the water with my hand, and it was strong-scented musk. So I said: ‘What is this, O Jibrīl?’ He said: ‘This is *Al-Kawthar* which Allāh has given to you.’”⁶¹

⁶¹ Narrated by Ahmad (3/191, 289), Al-Bukhārī (6581, 4964), Abū Ya’lā (2876), At-Tirmidhī (3359) and others. At-Tirmidhī said: “*This hadīth is hasan saḥīh.*”

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾

“So pray to your Lord and slaughter.” The *tafsīr* of Al-Hasan: He says: So pray to your Lord the *salāh* of ‘Īd on the day of *Nahr* (i.e. the 10th of *Dhūl-Hijjah*), and slaughter on the day of *Nahr*.

﴿إِنَّ شَانِئَكَ﴾

“Verily, the one who hates you.” The one who detests you.

﴿هُوَ الْأَبْتَرُ﴾

“He is the one cut off.” Al-Kalbī said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) verily exited from the *Masjid* while Al-‘Ās ibn Wāil was entering the *Masjid*, so they met at the door. Then Quraysh said to Al-‘Ās: “Who is the one who met you at the door?” So he said: “That *abtar* (cut off).” So Allāh said to His Prophet: **“Verily, the one who hates you, he is the one cut off.”** And He said: “I am not mentioned, except that you are mentioned along with Me. And as for the enemy of Allāh, Al-‘Ās ibn Wāil, then his mention with everything good is cut off, so he will never be mentioned with anything good (after this).”

Muhammad said: And he verily said: “That *abtar*” because the Arabs used call a man who had sons and daughters, but then the sons would die and the daughter would remain alive: *Abtar* (cut off). And this is also what I saw from Ibn ‘Abbās.

The tafsīr of Sūrah (109) Al-Kāfirūn

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

“Say: ‘O you *kāfirūn*. I do not worship what you worship. And you do not worship what I worship. And I am not a worshipper of what you worshipped. Nor are you worshippers of what I worship. You have your religion and I have my religion.” (Al-Kāfirūn 109:1-6)

His Words:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ﴾

“Say: ‘O you *kāfirūn*. I do not worship what you worship.” From the idols.

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ﴾

“And you do not worship what I worship.” Meaning: You verily worship the idols and you do not worship Allāh.

﴿وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ﴾

“And I am not a worshipper of what you worshipped.” Of the idols.

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ﴾

“Nor are you worshippers of what I worship.” Meaning: You are verily worshipping the idols.

﴿لَكُمْ دِينُكُمْ﴾

“You have your religion.” *Al-Kufr.*

﴿وَلِي دِين﴾

“And I have my religion.” *Al-Islām*

Muhammad said: It was narrated from Ibn ‘Abbās that he said: A group of people from Quraysh gathered at Al-‘Abbās ibn ‘Abdīl-Muttalib and said to him: *“O Abū Al-Faḍl, if the son of your brother would exercise (i.e. worship) some of our idols, we would verily affirm him in what he say and believe in his Ilāh.”* He said: Then Al-‘Abbās went to the Prophet (sallAllāhu ‘alayhi wa sallam) and informed him about that. Then Jibrīl came down to him with this *Sūrah*, and the Prophet (sallAllāhu ‘alayhi wa sallam) went to the group from Quraysh early in the morning and recited it for them.

The tafsīr of Sūrah (110) An-Nasr

And all of it is *Madiniyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ، وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا، فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

“When the help of Allāh comes and the conquest. And you see the people entering into the *dīn* of Allāh in groups. Then glorify the praise of your Lord and ask for forgiveness. He is verily Oft-Forgiving.” (An-Nasr 110:1-3)

His Words:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ...﴾

“When the help of Allāh comes...” Until His Words:

﴿أَفْوَاجًا﴾

“In groups.” The *tafsīr* of Al-Hasan: He said: When Allāh gave His Messenger the victory over *Makkah*, the Arabs said to each other: “You have no power to stand against these people.” So they began enter into the *dīn* of Allāh in groups. Meaning: Tribe after tribe.

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

“Then glorify the praise of your Lord and ask for forgiveness. He is verily Oft-Forgiving.” Al-Kalbī said: At that point his own death was announced to him. And it was said: Know that you will die when this happens (i.e. when the victory comes).

The tafsīr of Sūrah (111) Al-Masad

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ، مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ، سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ، وَامْرَأَتُهُ حَمَّالَةَ
الْحَطَبِ، فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ﴾

“The two hands of Abū Lahab are destroyed, and he is destroyed. His wealth and what he earned will not benefit him. He will burn in a blazing fire. And his wife the carrier of firewood. On her neck is a rope of palm fiber.” (Al-Masad 111:1-5)

His Words:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

“The two hands of Abū Lahab are destroyed.” They have lost.

﴿مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ﴾

“His wealth and what he earned will not benefit him.” This means: His children. Meaning: When he ends up in Hellfire.

Muhammad said: Abū Lahab’s name is ‘Abdul-‘Uzzā ibn ‘Abdil-Muttalib. And his *kunyā* is Abū ‘Utbah. And he was called Abū Lahab – according to what Ibn ‘Abbās mentioned – because his face would shine with beauty.

﴿وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾

“And his wife the carrier of firewood.” The *tafsīr* of some of them: She used to place thorns on the path of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*).

﴿فِي جِيدِهَا﴾

“On her neck.” Her throat.

﴿حَبْلٌ مِّنْ مَّسَدٍ﴾

“Is a rope of palm fiber.” The *tafsīr* of Al-Hasan: The *masad* (palm fiber) are yellow and red threads. And Ibn ‘Abbās said: On her neck was a necklace of sea shells on palm-fiber.

The tafsīr of Sūrah (112) Al-Ikhlās

And all of it is *Makkiyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Say: ‘He is Allāh, One. Allāh is *As-Samad*. He did not beget (any children), and He was not born. And there never was anyone comparable to Him.’” (Al-Ikhlās 112:1-4)

His Words:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

“Say: ‘He is Allāh, One.’” Meaning: The One.

﴿اللَّهُ الصَّمَدُ﴾

“Allāh is *As-Samad*.” The *tafsīr* of Qatādah: *As-Samad* is *Al-Bāqī* (the One who remains forever).

And the *tafsīr* of some of them: *As-Samad* is the Master whose authority is complete (and absolute).

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“And there never was anyone comparable to Him.” And there never was (and never will be) anyone equal or similar to him.

The *tafsīr* of Al-Kalbī: The *mushrikūn* verily said to the Prophet (sallAllāhu ‘alayhi wa sallam): “Mention the lineage of your Lord for us and describe Him.” So Allāh revealed this *Sūrah*.⁶²

⁶² Narrated by *Imām* Ahmad (5/133-134), At-Tirmidhī (3364), Ibn Khuzaymah in “At-Tawhīd” (45), At-Tabarī in his *tafsīr* (30/342), Al-Hākim (2/540) and others, by way of Abū Ja’far Ar-Rāzī, from Ar-Rabī ibn Anas, from Abū Al-‘Āliyah, from Ubayy ibn Ka’b (*radiAllāhu ‘anhu*) with a similar narration.

Al-Hakim said: “*This hadīth has a saḥīh isnād, and they (i.e. Al-Bukhārī and Muslim) did not narrate it.*”

And it was narrated by At-Tirmidhī (3365), At-Tabarī (30/343) and Al-‘Uqaylī in “Ad-Du’afā” (4/141) by way of Abū Ja’far Ar-Rāzī, from Ar-Rabī ibn Anas, from Abū Al-‘Āliyah as *mursal*.

At-Tirmidhī said: “*This is more correct.*”

The tafsīr of Sūrah (113) Al-Falaq

And all of it is *Makkiyyah* in the opinion of Qatādah. And some of them say it is *Madaniyyah*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، مِنْ شَرِّ مَا خَلَقَ، وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

“Say: ‘I seek refuge with the Lord of *Al-Falaq*. From the evil He has created. And from the evil of a darkness when it enters. And from the evil of the female blowers in the knots. And from the evil of an envier when he envies.” (Al-Falaq 113:1-5)

His Words:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

“Say: ‘I seek refuge with the Lord of *Al-Falaq*.” The *tafsīr* of ‘Abdullāh ibn ‘Amr from the Prophet (*sallAllāhu ‘alayhi wa sallam*):

الْفَلَقُ: سِجْنٌ فِي جَهَنَّمَ

“*Al-Falaq* is a prison in *Jahannam*.”⁶³

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

“And from the evil of a darkness when it enters.” The *tafsīr* of As-Suddī: This means: The night when it covers over the horizon with its darkness.

⁶³ In “Ad-Durr Al-Manthūr” (6/468) As-Suyūṭī ascribed it to Ibn Mardūyah Ad-Daylamī.

And At-Tabarī (30/349) narrated from Abū Hurayrah, from the Prophet (*sallAllāhu ‘alayhi wa sallam*): “*Al-Falaq* is a pit in *Jahannam* which is covered.”

And Abū Ya’la narrated – as it is stated in “Al-Matālib” (447) – from ‘Amr ibn ‘Abasah, from the Prophet (*sallAllāhu ‘alayhi wa sallam*): “*Al-Falaq* is *Jahannam*.”

﴿وَمِنْ شَرِّ التَّقَاتِ فِي الْعُقَدِ﴾

“And from the evil of the female blowers in the knots.” And they are the magicians. They blow in the knots when making *sihr* (black magic).

﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

“And from the evil of an envier when he envies.”

Yahyā: From Al-Hasan ibn Dīnār, from Al-Hasan who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

عَمُّوا هَذَا الْحُسَدَ بَيْنَكُمْ فَإِنَّهُ مِنَ الشَّيْطَانِ وَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَهُوَ يَعْرِضُ لَهُ مِنْهُ شَيْءٌ
وَإِنَّهُ لَيْسَ بِضَايِرٍ عَبْدًا لَمْ يَعُدْ بِلِسَانٍ أَوْ يَدٍ

“Blind this envy between you, for it is verily from the Shaytān. And there is verily no-one, except that some of it will present itself to him. But it will verily not harm any slave, as long as he does not wrong (anyone due to it) with (his) tongue or hand.”⁶⁴

⁶⁴ Al-Hasan ibn Dīnār is *matrūk*. And it was narrated by Wakī' in “Az-Zuhd” (441), and Hannād narrated it from him in “Az-Zuhd” (1242) from some of his companions, from Al-Hasan in a shortened version.

And Ibn Hibbān narrated it “Rawdah Al-'Uqalā” (136) by way of Humayd who said: I said to Al-Hasan: “O Abū Sa'īd, does a *mumin* envy?” He said: “What caused you to forget the children of Ya'qūb, when they envied Yūsuf. Rather, blind the envy in your heart. For it will verily not harm you as long as you do not wrong (anyone) with your tongue or act upon it with your hand.”

The tafsīr of Sūrah (114) An-Nās

And all of it is *Makkiyyah* in the opinion of Qatādah. And some of them say it is *Madaniyyah*. This Sūrah and Sūrah Al-Falaq were revealed as *mu'awwidhatayn* (two ways of seeking refuge with Allāh) for the Prophet (*sallAllāhu 'alayhi wa sallam*) when the Jews made *sihr* upon him (i.e. afflicted him with black magic).⁶⁵

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۚ مَلِكِ النَّاسِ ۚ إِلَهِ النَّاسِ ۚ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۚ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۚ مِنَ الْغِيَةِ وَالنَّاسِ﴾

“Say: ‘I seek refuge with the Lord of the people. The King of the people. The *Ilāh* of the people. From the evil of the whisperer who withdraws. The one who whispers in the hearts of the people. From the *jinn* and the people.” (An-Nas 114:1-6)

His Words:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

“Say: ‘I seek refuge with the Lord of the people...” Until His Words:

﴿الْخَنَّاسِ﴾

“Who withdraws.” Qatādah said: The *Shaytān* sits heavily on the heart of the son of Ādam, but when he mentions Allāh, he withdraws (or retreats).

﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾

“The one who whispers in the hearts of the people.”

⁶⁵ Narrated by Al-Bukhārī (5765) and Muslim (2189) from ‘Āishah (*radiAllāhu ‘anhā*).

Muhammad said: This means: The one who is from the *jinn*.

His Words:

﴿وَالنَّاسِ﴾

“And the people.”

Yahyā said: And from the evil of the *shayātīn* from the humans.